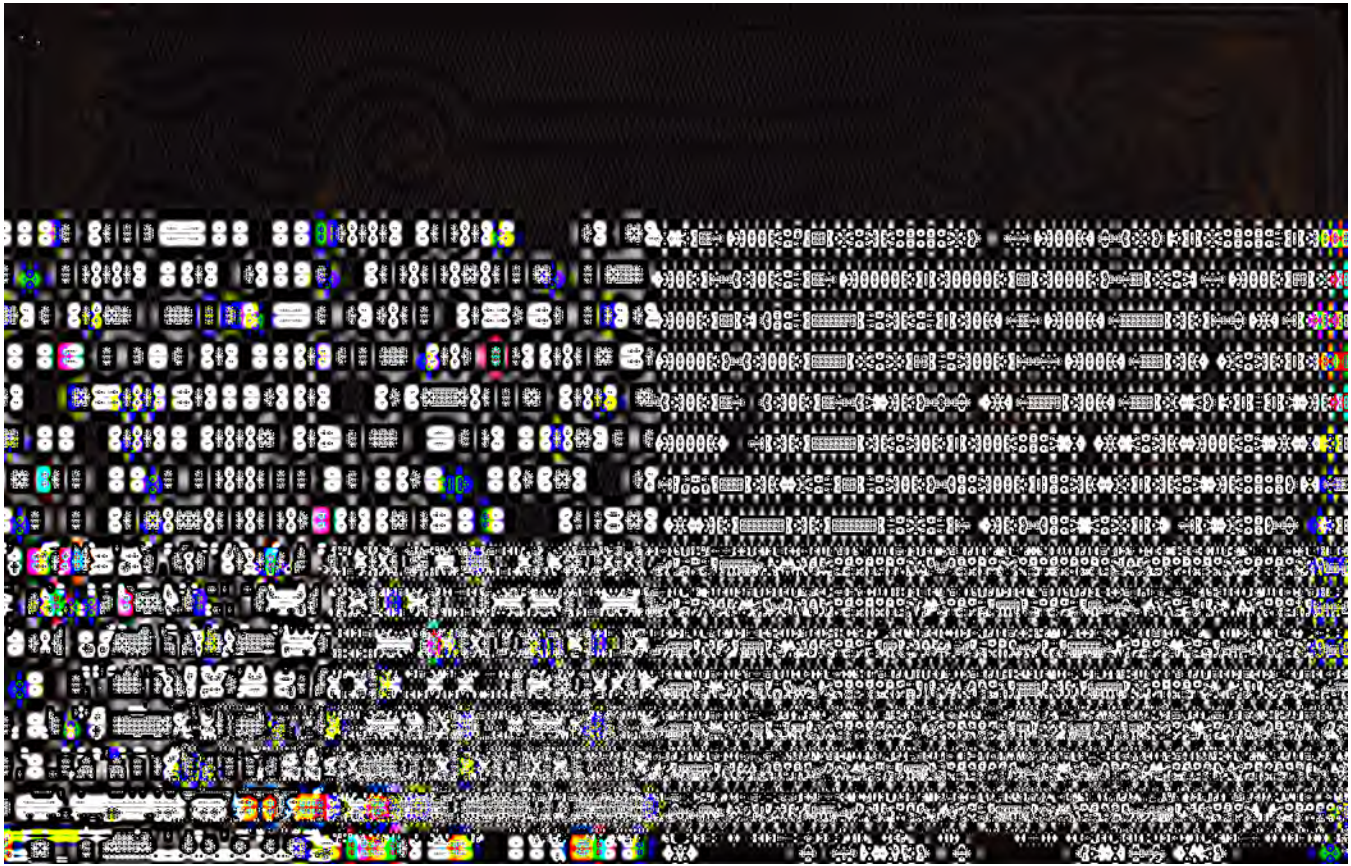

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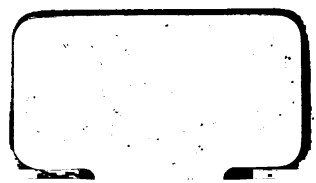


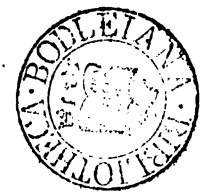
ESSAY

ON

CRUELTY TO ANIMALS.

BY

JAMES MACAULAY, M.A.



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TO

THOMAS CHALMERS, D.D., LL.D.,

CORRESPONDING MEMBER OF THE FRENCH INSTITUTE,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF EDINBURGH,

THIS

PRIZE ESSAY

IS

RESPECTFULLY INSCRIBED.

"A Prize of Twenty Sovereigns, offered to the Students of the Theological Faculty, for the best Essay on 'Cruelty to Animals,' was awarded to JAMES MACAULAY, M. A."

Extracted from the Edinburgh University Prize List, 1839.

[The above prize was given by Mrs GIBSON of Edinburgh, the benevolent foundress of endowments for the preaching of Annual Sermons on this subject in several of the principal towns of Scotland.]

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sufferings having their origin in the sin of man, &c.—From the providence of God manifested towards them — Remarkable illustrations of this, in the covenant after the flood; in the sparing of Nineveh; in the institution of the Sabbath—Various positive precepts and statements of Scripture.

(B) Subjective or internal motives to humanity, drawn from considerations connected with the reflex effects of cruelty to animals upon those by whom it is perpetrated.

Brief statement of the metaphysics and ethics of the subject—Declarations of Scripture regarding the character of the humane and of the cruel.

Humanity to animals considered as a subject of education.

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APPENDIX.

Inditus est, ab ipsa natura, homini misericordiæ affectus nobilis et excellens ; qui etiam ad animalia bruta extenditur, quæ ex ordinatione divina ejus imperio subjiciuntur. Quinetiam illud certissimum est, quod quo dignior est anima, eo pluribus compatiatur. Etenim animæ angustæ et degeneres hujusmudi res ad se nihil pertinere putant : at illa, quæ nobilior est portio universi, ex communione afficitur.

Bacon, De Aug. Scient., L. viii. C. ii.

ESSAY

ON

CRUELTY TO ANIMALS.

§ 1. The term Cruelty, in the following Essay, is intended to include every description of unnecessary injury to the lower animals, whatever may be the motive or occasion of its infliction. For we are willing to believe, that a disposition to take delight in the infliction of pain for its own sake, is so far repugnant to the general sympathies even of our fallen nature, that the efforts of the friends of humanity are to be directed more against ignorance and thoughtlessness than against absolute cruelty.

§ 2. In ancient times, there was among the nations of the earth no recognition of common brotherhood, and no sympathy for man, as man; and no sense of those feelings and claims which the children of one great family have upon each other for

justice and mercy. Patriotism was the most liberal of their virtues; and, within a sphere so contracted, it would be in vain to look for humanity to the brute creation. It is not till Christianity had taught the true extent and right objects of benevolence, and rescued it from the overpowering force of stronger affections, that we read in history of the general diffusion of that spirit of charity and compassion to the poor and afflicted among our fellow-men, which is now considered as inseparable from true religion. The prejudices which once opposed the progress of this benevolence are continually disappearing; the barriers offered by difference of fortune, of country, of colour, have been gradually removed; and we now plead for its extension beyond the equally arbitrary limit of our own species.

§ 3. That cruelty to the lower animals is adverse to the Divine law, and in itself sinful, and that man, as a rational and responsible creature, lies under many obligations to the exercise of humanity towards them, are positions which it is not difficult to establish. But, apart from any consideration of the sufferings inflicted, there are other points of view in which the subject demands a larger share of public attention than it has hitherto received.

To those who seek to diffuse the blessings of knowledge, morality, and religion, we point out an evil by which all the vilest passions of human nature are brought into play and strengthened;—which experience has shown to lie at the root of much of the demoralization, profligacy, and crime of our land; and which must therefore exert a powerful influence in counteracting their patriotic and benevolent efforts. To those who are capable of admiring the moral beauty of disinterested benevolence, we present a wide field for its largest and purest exercise. Many would, indeed, confine the play of sympathy within the limits of our own species; but the sphere of justice and mercy and all the eternal principles of moral duty, is as little to be bounded by the descriptions of natural history, as by the limits of a political geography. And, while we approve of that enlarged philanthropy which, in the words of the Roman poet, can exclaim, "HOMO SUM, NIHIL HUMANI A ME ALIENUM PUTO," we would recall another sentiment equally appropriate to the condition of man, and in its spirit yet more generous and comprehensive,—"HAUD IGNARA MALI MISERIS SUCCURRERE DISCO." To all whose hearts have been softened, and whose minds have been ennobled by the reception of the

truths of the Gospel, our subject will at once recommend itself, as carrying out that principle of charity which, in its descent from heaven, has wrought so many blessings upon our fallen race; and which, in being freely conferred on man, is meant to be extended to all the orders of sentient creatures.

§ 4. Sympathy, or the capability of being affected by distress, we hold to be a universal element in human nature. The physiologist seems to have it not, when engaged in some cruel vivisection;—but curiosity, or the vanity of acquiring scientific reputation, or purer motives of science or philanthropy, have for the time overpowered his compassion. The child, torturing some unfortunate insect, seems to want it; but he knows not the pain which he is causing, and cannot therefore be affected by it. The physiologist proves the truth of this, when he sits down coolly to describe his experiments. Then we can perceive, through the thin curtain of his language, conflicting emotions striving for the mastery; and compassion so far vindicating her authority, as to be displayed in attempts to conceal or to palliate the enormities which had been committed while the mind was under the influence of rougher passion. And thus

also, let the child hear that cry which he has learned to associate with pain, and he will shrink instinctively back from the victim of his torture. In these, and in multitudes of other cases, there has been merely a prevention of the natural exercise of sympathy, without any deviation from the fixed laws of the mental constitution.

§ 5. The immediate cause of cruelty, then, is simply some interference with the established relation between suffering and sympathy. The undue ascendancy of some other emotion is sufficient to account for the disturbance; and thereby, every man has, within his own breast, the elements of cruelty. If this be the right pathology of the moral distemper, its treatment is simple and obvious. It is not necessary that we should attend to all the manifestations and effects of the malady, but at once direct our remedies, and concentrate our attention on that emotion, whose action is deficient or depraved. We must ascertain whether it be ignorance, or carelessness, or the undue influence of another emotion, or what it is that interferes with the natural play of sympathy.

§ 6. If cruelty to animals arise from ignorance of the existence of pain, we must point out the reality of the suffering. If it proceed from thought-

lessness and indifference, we must declare that want of attention does not release from moral responsibility. If it be produced by the encroachment of some other affection, we must show by what means it is that the will has a power over the emotions, and impress the necessity of their regulation and culture. Or, if higher ground be taken, and it be maintained that some other influence, such as the desire of benefiting our own species, has a right to supersede our compassion for the lower animals, then, although we admit the claim, we must examine in how far the benefits of the practices founded upon it, are sufficient to justify their perpetration. Besides the various arguments applicable to particular classes of offenders, there are other considerations concerning the duty of this humanity which are suited to all. Especially, it is desirable that it should be regarded as connected with religion, and enforced by religious motives; and I shall, therefore, bring forward the passages of Scripture in which the subject is specially referred to.

§ 7. Before presenting various reasons and motives for a kind and merciful use of the dominion possessed by man over the lower animals, I shall state briefly the origin and nature of the relation in which he stands towards them. In most of the

instincts, appetites, and passions which man possesses in common with the brutes, he is greatly their inferior. They rapidly attain the full and vigorous use of all their powers; and clothed, armed, and in every way provided for by Nature, find subsistence and protection without any care or contrivance of their own. Whereas man, by nature naked and unarmed, compelled to depend for support on the aid of others, and unable to resist the inclemencies of the weather, or to provide for his natural wants, is of all animals the most helpless and infirm. But this condition creates a necessity for the developement of other inherent powers not dependent on mere physical organization, and by their exercise he stands forth as the lord of this terrestrial creation. Then we see the superiority of reason over instinct, and the power acquired by the resources of the one over all the efforts of the other. No strength can avail against the art and intellect of man; no flight can save, and no retreat protect, from his dominion; and, wherever he extends his empire, all independence and security of the inferior tribes is removed. Those which he cannot force into his service, and whose presence would be troublesome, are forced to seek refuge from destruction in the most sequestered fastnesses, while

others are compelled to become subservient to his wants, comforts, or enjoyments, and to aid him in maintaining and extending his dominion over nature.

§ 8. But here let it be remembered, that the power thus acquired over the lower animals, might have been derived from his physical constitution or any other cause. The mere superiority of reason over instinct, therefore, does in itself no more constitute a *right* of dominion than does the superiority of strength, or stature, or fortune, or colour, give to one man a right of power or property over his fellows. But the authority of man over the lower animals is constituted as well as natural; and the right of invested property has, by the appointment of the Creator, been superadded to actual power. When God created man in his own image he blessed them, and said, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."—Gen. i. 25–27. And again, to Noah and his sons, "Be fruitful, and multiply, and replenish the earth: and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and

upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."—Gen. ix. 1—3. The dominion thus conferred is absolute; but it can never dispense with the unalterable obligations of justice and mercy.

§ 9. We read of a time when the young earth yet smiled in perpetual verdure, and the impress of celestial beauty yet rested on the face of nature, and throughout all the families of creation uninterrupted peace and happiness prevailed, so that the harmony of universal love was heard throughout all the scenes of Paradise, and the incense of universal gratitude and praise ever ascended to heaven before the Author of so many blessings. But a change came over the prospect. Moral evil was permitted to visit our earth, and deformity and discord then marred the loveliness and disturbed the harmony of Eden. Man, as the high priest of this lower sanctuary, had held correspondence with his Maker, but sin broke off the connection between earth and heaven; and the stream of benevolence, which, beginning with God to man, had flowed down through all the creation, was then rudely interrupted. No longer the animals, buoyant with

excess of joy, gambolled before man in playful security, but, conscious of danger, fled from his approach, or, in angry defiance, glared on him as he passed. For fear and jealousy, anger and cruelty, with all the dire cohort of malignant passions consequent upon the sin of mankind, had already begun their work of devastation.

§ 10. The origin of cruelty to animals, in the corruption of human nature, which I have thus stated historically, will be found to be justly referred to this source alone. The doctrine of original sin is so revolting to the pride of man, that we find that the want of humanity every where conspicuous, is generally ascribed to the influence of early education and habits. On this point men may reason and speculate as they please, but a careful study of human nature confirms the declarations of Scripture, and convinces us that the seeds of anger, and malice, and cruelty, are not sowed in the heart of man by any external power, nor wafted thither by the agency of education or example, or any external influence, but that they are truly indigenous there, and in that congenial soil easily expand into the crimes by which human nature is disgraced.

§ 11. I now proceed to state some reasons and motives for a kind and merciful use of that abso-

lute authority with which man has been invested. The effects of cruelty to animals may be considered either as they regard the sufferers, or as they regard the aggressors. In the one case, we look to the actual pain and injury inflicted; in the other, to the moral degradation and the reflex effects upon the heart of man. And, as the effects of cruelty are twofold, so also are those of benevolence; for,

> "Mercy is twice blessed;
> It blesseth him that gives, and him that takes."

I, therefore, divide the motives to humanity, whether drawn from nature or revelation, into these two classes; *first*, external or objective; and, *second*, internal or subjective.

§ 12. *First*, Of the external or the objective motives, drawn from considerations connected with the animals themselves, and the place which they occupy in the economy of the universe. Much has been written on the question as to the future condition of the brutes; and while a great deal of ingenious speculation has been foolishly thrown away upon a point which cannot be decided by argument, the motives to humanity are equally strong, whatever opinion may be held on the sub-

ject. If, as many wise and good men have supposed, they are destined not to perish at death, but to enjoy a state of immortality, we ought to be thereby all the more impressed with their importance in the economy of the universe, and to feel the responsibility of our relation to them the greater. Or, if we regard them merely as a passing part of the present system of things, a portion of the scenery in which it has pleased the Almighty that the great moral drama of this world should be acted, —then, in knowing that the death of their body is also the end of their existence, we have the strongest motives for regarding their present happiness as more sacred, and cruelty as a more dreadful injustice.

§ 13. The fact of their being the creatures of God, ought to secure our kind and benevolent treatment of them: "FOR, HAVE WE NOT ALL ONE FATHER, AND HATH NOT ONE GOD CREATED US?"—Malachi ii. 10. "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee: who knoweth not in all these that the Lord hath wrought this? in whose hand is the breath of every living thing."—Job xii. 7–10. The

arm of Omnipotence was required in the creation of the meanest animal, and man ought not lightly to take away that life which he cannot restore, and which God only could have given. And it is presumptuous in him to suppose that the divine love, manifested in the fair scenes of nature, has been made to work solely for his necessities and enjoyments. God has made the sun, the skies, the air, free to all his creatures; and man should not wantonly abbreviate the little day of pleasure, nor interrupt the lowly bliss of those on whom God has condescended to bestow a portion of his boundless love.

§ 14. Another claim is founded on the providence of God manifested to the lower animals. In the very beginning of the record of the relations between God and his creatures upon earth, we read of the provision made for them as well as for man. "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat."—Gen. i. 30. And, as they experienced his benevolence at their first creation, so their wants are ever before "the Lord, the preserver of man and of beast."—Psal. xxxvi. 6. "The eyes of all wait upon Him, and he giveth them their

meat in due season. He openeth his hand, and satisfieth the desire of every living thing."—Psal. cxlv. 15, 16. "Sing unto the Lord with thanksgiving; sing praise upon the harp to our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains; He giveth to the beast his food, and to the young ravens which cry."—Psal. cxlvii. 7, 9; Job xxxviii. 41. "He causeth the grass to grow for the cattle, and herb for the service of man. He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches..... O Lord, how manifold are thy works: in wisdom hast thou made them all. The earth is full of thy riches: so is this great and wide sea wherein are things moving innumerable, both small and great beasts. There go the ships; there is that leviathan whom thou hast made to play therein. These all wait on thee that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their

dust."—Psal. civ.* On such passages of inspired Scripture no commentary is required.

§ 15. After the judgment of God had passed upon the old world, so that every living thing was destroyed from the earth by the flood, God, it is said, "remembered Noah and every living thing, and all the cattle that was with him in the ark; and he made a wind to pass over the earth, and the waters assuaged. And after the waters were off the face of the earth, every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."—Gen. viii. And then the covenant was made, not between man and his Maker alone, but between God and all creatures. "And God spake to Noah and to his sons that were with him, saying, And I, behold I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you: neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which

* See also Psalm l. 10, 11; Job xxxviii. 41; Luke xii. 24; Matt. vi. 26.

I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the clouds and it shall be for a token of the covenant." "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. ix. 8–13, 16.

§ 16. Another consideration is derived from the benefits which man procures from the lower animals. I need not speak of the various ways in which they are made to minister to the physical necessities and comforts of life, for these are sufficiently obvious. I refer, especially, to the instruction which the mind may derive from them; a motive, extending not only to those with which we are directly in relation, and whose toils and fidelity should command our kindness and awaken our gratitude, but in other points of view, which ought to give rise to feelings of benevolence to the whole animal creation. I have already observed how in them are shown forth the power, and providence, and goodness of God; so that from the study of their nature, and instincts, and habits, many an illustration of the Divine attributes, and many a

lesson of knowledge and piety may be drawn. We may also learn from them

> " Many a good
> And useful quality, and virtue too,
> Rarely exemplified among ourselves ;
> Attachment never to be weaned or changed
> By any change of fortune ; proof alike
> Against unkindness, absence or neglect :
> Fidelity, that neither bribe nor threat
> Can move or warp ; and gratitude for small
> And trivial favours, lasting as the life,
> And glistening even in the dying eye."
>
> COWPER.

§ 17. It ought to be also remembered, that all their sufferings are owing to the fall of man, and that, as we are thus the cause of their misery, they are entitled to our sympathy and kindness. For we read, that for the sake of man the ground is cursed, and that the whole creation groaneth and travaileth in pain together, under the oppression of sin.—Gen. iii. 17 ; Rom. viii. 22.* The weight of this consideration ought to be greatly increased, when we know that, notwithstanding their present condition is the effect of our misconduct, they may often, though unknown to us, be the means of

* See Psalm cvii. 33, 34, and Jeremiah xii. 4.

averting judgment, or bringing blessings on man. We have a striking illustration of this in the history of Jonah, where we find that the innocence of the little children and of the cattle of Nineveh was regarded by the Almighty, when he averted his judgments from its guilty inhabitants. "And shall not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, AND ALSO MUCH CATTLE?"—Jonah iv. 11.

§ 18. Many other reasons for humanity might be added, but I now proceed to notice some of the positive precepts and declarations of Scripture. And although these are commandments originally given merely for the government and direction of the people of Israel, yet they manifest the will of God on the subject, and bear on them the stamp of divine authority. First, then, the Sabbath was appointed as a day of rest for beast, as well as of rest and holiness for man. "Remember the Sabbath-day to keep it holy, . . . in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."—Exod. xx. 8, 10. "Six days shalt thou do thy work, and on the seventh day thou shalt rest; THAT

THINE OX AND THINE ASS MAY REST, and the son of thy handmaid and the stranger may be refreshed." —Exod. xxiii. 12; Deut. v. 14.

§ 19. There are several special precepts in the Jewish code of laws, by which mercy to animals is enjoined. For example, "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young; but thou shalt *in any wise* * let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days."—Deut. xxii. 6, 7. Again, "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again."—Deut. xxii. 4. And, as if to prevent any misconception as to the motives to this precept, the same duty of compassion and relief to the distressed was enjoined, although the creatures belonged to an enemy. "If thou meet thine ene-

* "Whether you take the young or not, thou shalt in any wise let the dam go. Thou shalt not add one affliction to another. The tender mother is bereaved of her children, and is not this sorrow sufficient? but wilt thou cruelly deprive her of her liberty likewise, and of the pleasure or possibility of having other young in their stead?"

DR PRIMATT.

my's ox or his ass going astray, thou shalt surely bring it back to him again: if thou see the ass of him that hateth thee LYING UNDER HIS BURDEN, AND WOULDEST FORBEAR TO HELP HIM, THOU SHALT SURELY HELP WITH HIM."—Exod. xxiii. 4, 5. In Deuteronomy, xxii. 10, we read, "Thou shalt not plough with an ox and an ass together;" a rule of mercy, in which we are taught that the amount of labour or work should always be adapted to the strength of the animal employed. In Deuteronomy, xxv. 4, the precept, "Thou shalt not muzzle the ox when he treadeth out the corn," teaches, that while engaged in the service of man, animals are entitled to his indulgence and kindness. St Paul quotes this law, (1 Cor. ix. 9, and 1 Tim. v. 18,) and shows that God did not appoint it for the sake of oxen alone, but that every labourer is worthy of his hire; and thence deduces the obligation of men to exercise justice, in properly rewarding those who labour for their advantage, and specially those who labour for the good of their souls. The application which he makes of the passage, so far from weakening, seems to me to confirm its obligation in reference to our present subject, inasmuch as it displays to us, that in the eye of God the same principles of equity are expected to prevail among all his creatures, and that

they are not to be confined to our dealings with our fellow-men.

§ 20. These and similar passages of Scripture, open up new views of the Divine government, undiscoverable by human reason. We learn, that He who is high above all nations, and whose glory is above the heavens, even the Lord our God, who dwelleth on high, humbleth himself to behold the things that are in heaven and in the earth.—Psal. cxiii. 4, 6. We are taught that the meanest of his creatures are ever the objects of his watchful providence, and that not even a sparrow falls to the ground without our Father, or is forgotten before God.—Matt. x. 29; Luke xii. 6. So far is this merciful regard of the lower animals carried, that in the covenant with Noah, they are specially mentioned; and they are allowed to partake of the privileges of the Sabbath in common with ourselves. And, in the case of Nineveh, we are told that the innocence of these despised creatures stood in the breach between man and his offended God, and rescued their tyrants from impending punishment. Such considerations may hurt the pride of man, but no one who believes the Bible to be a true revelation of the will and government of the Creator of the universe, can reflect on these facts, without acquiring higher

views of the duties of the relation in which he stands to the lower animals, and being inspired with that benevolence which is thus widely diffused over the creation. One more remark I may add, that many of the most beautiful representations of the interest which God takes in our welfare, and of his love to mankind, are given under the figure of the kindness due on our parts to the lower animals. The love of Jesus to our lost world, is denoted by that of a gentle and good shepherd,—"HE SHALL FEED HIS FLOCK LIKE A SHEPHERD; HE SHALL GATHER THE LAMBS WITH HIS ARM, AND CARRY THEM IN HIS BOSOM, AND SHALL GENTLY LEAD THOSE THAT ARE WITH YOUNG."—Isa. xl. 11; John x. 11.

§ 21. *Second.*—I now come to the subjective motives to humanity, founded chiefly on the effects of cruelty, on those by whom it is perpetrated. Without entering upon any metaphysical or ethical disquisitions, for which there is here ample scope, I shall endeavour as briefly as possible to state what appears to be the true philosophy of this part of our subject. The constitution of the human mind is such, that its great features are always essentially the same, and all the varieties of character are also governed by fixed though unknown laws. For if

that confidence in the regularity of Nature's sequences, and the corresponding uniformity every where manifest, did not also extend to human conduct, there could be no certainty in experience, and far less any philosophy of mind. We hold that the diversity of moral character among men, arises not so much from the absence of any of the common principles of our nature, as from the undue predominance of some emotions over others. In the complex objects continually presented to contemplation, some one element is chiefly regarded by each mind, and there suggesting its counterpart emotion, gives rise to that variety of character and conduct which is so perplexing to the observer.* Now, experience informs us what are the established relations between the constitution of our mind and external things, and we are left, as moral and responsible agents, to make what use we please of that knowledge. Some of our affections it is desirable to exercise, and others it is not. In the course of moral culture we may not be able at once to conjure up any particular mental state; but that, by which, from the constitution of nature, it is necessarily suggested, is almost invariably within our reach. In order to bring into play any emo-

* See Chalmers' Moral Philosophy.—Works, vol. v., chap. vi., 15-20.

tion, we have just to fix the mind attentively on its counterpart object. And it is thus on the right use of the faculty of attention that our free agency and our moral responsibility depend. It is only by taking advantage of these ascertained relations to their objects, that the emotions themselves can exist. Let the man who is angry lose sight of the offender or the provocation, and the affection at that moment begins to vanish. The true remedy for grief is to forget its cause, by directing the attention to some other object. And so it is with sympathy, and with all the other affections.

§ 22. We also learn, from experience, that the power of the affections is increased by frequency of action; and it therefore becomes our duty to seek for opportunities of exercising those which we feel to be deficient, or which it is desirable should be strengthened. I have said that two or more emotions may be affected by the same object of mental contemplation, so that the same external impulse sets agoing very different trains of thought in each mind, and thereby determines different lines of conduct. And it must here be remembered, that the point between two antagonist emotions, where one or other will be brought into play, varies in every individual. In the case before us, whether it be

ambition, or avarice, or anger, which is at the moment the antagonist of sympathy, the facility with which they overpower it is very different in each mind. But we know, that every time these emotions prevail, an increased purchase is acquired for their future influence; and the heart is gradually hardened as they encroach upon the rightful dominion of benevolence and sympathy. These must therefore be prevented from being overborne; and the best defence is to bring the mind much in contact with their counterpart objects, so that, by moderate and salutary exercise, their power may be increased. Experience further informs us, that the benefits of such exercise are the same, by whatever means it may be excited; and that the more we cherish feelings of humanity to one class of objects, the more they expand toward others. The wise man will therefore extend as widely as possible the sphere of his benevolence; and his sources of pleasure and improvement will be increased along with it. Here then, is a powerful and fertile motive for humanity to the lower animals.

§ 23. That malignity always bears its own punishment along with it, and that the exercise of benevolence is, by the constitution of our nature,

a never-failing source of happiness and advantage, are facts familiar to common observation. On this we again appeal, for confirmation and sanction, to the declarations of Scripture. It was long ago noted, by the wise king of Israel, that "A merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh."—Prov. xi. 17. He also considered, that mercy or cruelty, on whatsoever they are exercised, are sure signs whereby to distinguish a pious from a wicked man: "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel."—Prov. xii. 10. And, throughout the Scriptures, we find the same features of character brought prominently forward in describing the different classes of men. "Deliver me, O God," says the Psalmist, "out of the hand of the wicked; out of the hand of the unrighteous and cruel man."—Psal. lxxi. 4. Mercy, on the contrary, is always represented as one of the leading features of genuine religion: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah vi. 8. "Be ye therefore merciful, as your Father is also merciful;" and, "Blessed are the merciful, for they shall ob-

tain mercy," are the words of our Saviour himself. —Luke vi. 36; Matt. v. 7.

§ 24. Even although the personal effects of cruelty were not manifestly apparent in this life, and although it were not followed by general moral degradation, we cannot believe that the looks of imploring anguish, and the cries of piercing agony, which the poor animals vainly present to their merciless tyrants, can pass unnoticed by their Creator, or that all their unpitied and unavenged wrongs shall be forgotten, when he maketh inquisition for blood:—

"For many a crime deemed innocent on earth,
Is register'd in heaven; and these, no doubt,
Have each their record, with a curse annexed."

§ 25. Having thus endeavoured to state the origin and nature of the dominion of man over the lower animals, and presented various reasons and motives for a right use of his power, I shall now refer to some of the occasions in which its limits are transgressed, and point out the injustice and cruelty thence resulting. It would be impossible to give even a simple enumeration of the endless varieties of ways in which helpless and unoffending animals are exposed to thoughtless and un-

necessary cruelty. I shall therefore merely allude to such as are of most general occurrence, and which will give me an opportunity of considering the different means which are adopted for the mitigation and suppression of the evil.

§ 26. The first class of sufferings which I shall notice, are those inflicted upon animals used for the food of man. Clothing and other necessary purposes may here be included. Strange and extravagant scruples have been often raised regarding the use of animal food, which are altogether unworthy of serious attention. I have already quoted the Divine permission to kill for such purposes: "Into your hand are they delivered; every moving thing that liveth shall be meat for you: even as the green herb have I given you all things."—Gen. ix. 3. But this unqualified permission can never authorise the infliction of unnecessary pain, and far less of any lingering or cruel death. Having been given for our use, and in general preserved at our expense, their enjoyment of life is permitted on the condition of being taken away at pleasure: but this ought surely to be done as speedily and compassionately as so painful an office will permit.

§ 27. It is not in the common markets and for the common supply of food that the grossest cruelties

of this denomination are perpetrated. "We speak not," says Dr Chalmers, "of the daily thousands that must die that men may live, but of those thousands who have to die more painfully, just that man may live more luxuriously. We speak to you of the art and mystery of the killing trade, from which it appears that not alone the delicacy of the food, but even its appearance is, among the connoisseurs of refined epicurism, the matter of skilful and scientific computation. There is a sequence, it would appear, between an exquisite death and an exquisite or a beautiful preparation of cookery; and just in the ordinary way that art avails herself of the sequences of philosophy, the first term is made sure that the second might, according to the metaphysic order of causation, follow in its train." (Sermon on Cruelty to Animals.) It seems that in London, where such practices are chiefly carried on in this country, there are great establishments where the horrid trade is conducted of preparing animals by processes of cruel and protracted misery, to supply the morbid taste of voluptuous epicures; and where, through the avarice of the unprincipled owners and purchasers, thousands of creatures are made to suffer deaths of excruciating torture. To what a fearful length must avarice have led the

minds of those who can profit by such abominations! And what a state of debasement and sensuality must the habits, both of body and mind, of those have reached, for whose use they are perpetrated! The laws of the bodily constitution, which are infringed by such unnatural epicurism, are too important to be broken with impunity, and such diet must be followed by forms of dyspepsia and hypochondriasis tenfold more distressing than even intemperance induces. The warning of Pythagoras might here be truly applied:—

"Unde fames homini vetitorum tanta ciborum!
Andetis vesci, genus O mortale! quod, oro,
Ne facite; et monitis animos advertite nostris.
Et *sic* cæsorum dabitis quum membra palato,
Mandere vos dirum scite et sentite *venenum*.
Parcite mortales dapibus temerare nefandis
Corpora."

OVID. METAM. XV.

§ 28. With regard to the common markets, it was a theme altogether worthy of the high dignity of the British Parliament, to investigate by what means the slaughtering of animals might be most humanely performed. The operation of pithing, or thrusting a sharp instrument into the spinal marrow, was strongly recommended to the com-

mittee by several scientific men, as the easiest and most speedy method of putting to death. The proposal has not been generally followed in this country; and indeed there is reason to fear that, although the operation might succeed admirably in the hands of men like John Hunter, Sir Everard Home, and the anatomists by whom it was recommended, it might give rise to much cruelty in the hands of rough and unskilful butchers. The subject ought to receive farther investigation, as the present methods of slaughtering afford room for much unnecessary barbarity. The whole system by which the markets are supplied, especially those of the metropolis, is disgraceful to our country. The establishment of public abattoirs was one of the many important benefits which Napoleon, amidst all his vast undertakings, found time to confer upon the French nation. The establishment of similar slaughter-houses in the neighbourhood of all the large towns in this country would be a measure of incalculable benefit. Whoever has at all attended to the subject can testify, not only to the great cruelties to which the animals are exposed under the present system, but to the evils resulting from it, both in regard to public health and public morals; and a thorough inquiry

ought to be instituted upon a matter of such general interest and importance.

§ 29. The animals employed in assisting the labour of man are exposed to equal sufferings. While we have the fullest right to force them into our service for this purpose, the motives to humanity are here especially strong; for it would evince base ingratitude not to secure from abuse, and not to extend kind protection to those who are directly engaged in our service, and by whose toils we are directly profited. Yet, no class of animals meets with less indulgence or sympathy. We are, from our very youth, so habituated to the sight of their services, that we are not apt to observe when an over-demand is made upon them, or to feel pity for over-exertion when it is required. We may, indeed, feel indignant at the open brutality which so often shocks the feelings of the passengers on the public ways; but in general, it is only through such violent ebullitions of rage and cowardly tyranny that we are affected. There has always been much dreadful suffering before the slight reluctance, or physical inability on the part of the animal, has called forth such fiendlike demonstrations from its persecutor. In no cases of cruelty is interference so much required as in these, because the offenders

are in general utterly thoughtless or callous, through familiarity with such treatment. "The carpenter," says Soame Jenyns, "drives his nails, and the carman his horse, by repeated blows; and so long as these produce the desired effect, and both go, they neither reflect nor care whether either of them have any sense of feeling." This is forcibly stated, and expresses well the usual conduct towards the animals employed in the service of man. Hard and unremitting labour; loads disproportioned to their powers; incessant and unreasonable punishment; insufficient food and rest; general neglect, and especially inattention to the many painful diseases and other consequences of ill treatment, are in general their fate. I must add, that many a one who would feel indignant at seeing a poor man abusing his animal, would, without any compunction, cause equal pain to be inflicted for his own selfish gratification. The cruelties to post-horses, and many such instances of suffering, will here occur to every one.

§ 30. Avarice is the chief impelling motive to cruelties of this denomination. Although experience amply demonstrates, that the over-working of living power, in every description of labour, is invariably attended by great loss to the proprietor,

the desire of gain, like all the other passions, too often hides from view the plain facts of observation, as well as the dictates of reason and conscience. And therefore, the Legislature ought to interfere for the protection of animals, wherever public control can be extended, although it may be deemed impossible to regulate the conduct of individuals in regard to their own property, and in matters of private enterprise. In many of the ordinary speculations of men, the creatures are treated as mere tools, or implements of trade, intended for the use of their owners, who care no more for their sufferings than their own interests are affected thereby. The wretchedness of their condition generally increases with their age. The high-bred horse, accustomed to the greatest care and tenderness of treatment from its first possessors, and the animal used for the common purposes of life, lose their claims on any consideration or kindness as their value diminishes, and are consigned over to end their unhappy days in labour, which no one would have set the same beast to, even in the meridian of his strength and youth. "Another abuse," I quote from the Speech on Cruelty to Animals by Lord Erskine; "Another abuse exists, which is committed under the deliberate calculation of intoler-

able avarice—I allude to the practice of buying up horses when past their strength, from old age or disease, upon the computation (I mean to speak literally,) of how many days' torture and oppression they are capable of living under, so as to return a profit, with the addition of the flesh and skin, when brought to one of the numerous houses appropriated for the slaughter of horses. This horrid abuse, which appears, at first view, to be incapable of aggravation, is nevertheless most shockingly aggravated when the period arrives at which one would think cruelty must necessarily cease; when exhausted nature is ready to bestow the deliverance of death." "A very general practice exists of buying up horses still alive, but not capable of being even further abused by any kind of labour. These horses are carried in great numbers to slaughter-houses, but not killed at once for their flesh and skins, but left without sustenance, and literally starved to death, that the market may be gradually fed." Such cruelties are too often permitted by those who could easily afford to protect and support the poor animals that have grown old in their service.*

§ 31. I shall next allude to cruelties inflicted for the purposes of amusement. Some of these require

* See Note in Appendix.

to be prevented by the interference of legislation and the magistrate, while we must look for the removal of others to the influence of education, and the diffusion of wiser sentiments in the classes of society in which they prevail. Many of the favourite sports of the English people have been savage and cruel; and the very existence and prevalence of the taste for such entertainments as bull-baiting, cock-fighting, and the other scenes of their wakes and fairs, afford a good index of the actual condition of the people. Had we no other ground for the opinion, we should from this alone be satisfied, that in many of the counties of England the lower classes are in a state of ignorance and moral degradation quite as low as in any district of Europe. In Scotland, where by the admirable efficiency of our parochial system, the whole country is parcelled out into districts for moral and religious cultivation, and the average education and civilization of the people is infinitely superior to that of the southern part of the island, none of those open and revolting scenes of cruelty would, for a moment, be tolerated. I speak, of course, with reference to the rural population, for the people of large cities have much the same character in all situations, and for the same cause in all,—that their numbers, and the sources of vice,

increase in a greater ratio than the means of intellectual and moral culture ever increase. It is not necessary to dwell particularly on those cruel amusements which are now considered illegal, since their open exhibition no longer disgraces and degrades our country. One or two facts I may state in the Appendix, in order to illustrate the nature and extent of the evil which has been within these few years forcibly suppressed, referring for multitudes of others to the Reports of the Parliamentary Committees, and to the publications of the London Society for Preventing Cruelty to Animals. A brief notice of the history and present state of British legislation on the subject may here, with propriety, be introduced.

§ 32. With the exception of the precepts of the Jewish code already quoted, it does not appear that the lower animals have, till very recently, ever obtained the protection of any legal enactments. In some nations, as among the Hindoos, the treatment of all living creatures has been always kind, and apparently humane ; but the motives have been connected with those superstitions by which their public institutions, as well as their private customs, have been so powerfully moulded. I am not aware that the principle of humanity to animals has been

assumed as a basis of legislation in any of the national codes of modern Europe. Where there have been any enactments, relating to slaughter-houses or other subjects, they are to be regarded simply as police regulations, without the sufferings of the animals being considered on their own account.

§ 33. The horrible scenes of cruelty and vice displayed in connection with bull-baiting and similar spectacles, and many other occasions of inhuman and wanton cruelty, having compelled the attention of public men, and induced several attempts to procure, by legislative interference, the removal of such dangerous and disgraceful nuisances, a general measure was at length introduced by Lord Erskine in 1809, and passed without a division in the House of Lords. Hitherto the matter had been too much considered only as it related to animals as the property of individuals, but this bill was brought in upon the higher ground, that the Legislature should declare its opinion on the morality of the principle, and on the duties that man owed, not only to man, but to the lower world. It was negatived, however, in the House of Commons, having met with violent opposition, especially from Mr Windham. Although this attempt was unsuccessful, the attention of Parliament was thus fairly drawn to the subject.

For a long time, the generous and Christian feelings of those who interested themselves in behalf of the lower animals were neglected or met by ridicule and hostility, and there seemed to be an unwillingness to interfere with a subject so far below the dignity of the British senate. But such sentiments were gradually overpowered by the voice of public opinion, and on many points inquiries were from time to time instituted, and improvements introduced.

§ 34. In 1824, Mr Martin of Galway succeeded in carrying a general measure, which proved of great benefit. 3d Geo. IV., c. 71. The difficulty, however, of bringing to prosecution and of convicting offenders, the continual evasion of the statute, and especially the exposure of other atrocities equally requiring interference, gave rise to the appointment of a Committee for the further investigation of the subject. After examining many witnesses, there was presented to the House of Commons, along with the evidence, a report, concluding thus: "Your Committee have examined several witnesses, upon whose testimony they are satisfied that numerous and wanton cruelties are practised, to the great and needless increase of the sufferings of dumb animals, and the demoralizing of the people. Your Committee are of opinion that some further legislative

enactments are necessary to prevent, as far as possible, the continuance of the cruel and improper treatment of animals." — Report on Mackinnon's Bill, August 1832. In consequence of this suggestion, presented by an influential Committee, composed of men of all parties and principles, a more effective measure was introduced, which became the law of the land in 1835.*

§ 35. I shall here take notice of the chief lines of opposition that have been taken up against the measures from time to time introduced, because an opportunity will thereby be afforded of referring to any defences of these cruelties that might be offered; and because many of the arguments thus publicly adduced were prompted by the same sentiments which, in private society, give rise to the indifference, ridicule, or hostility, with which any exertions in behalf of the lower animals are generally met. First of all, with regard to the importance of the subject, and the propriety of any Parliamentary interference, it was maintained, that "such things were too minute, too paltry, to be fit matters for legislation;" and, that "it was absurd to entertain topics of so subordinate a nature, where

* 5th and 6th William IV., c. 59. An abstract will be found in the Appendix. By 1st Victoria c. 66, the Act was extended to Ireland; and it is hoped that it will be extended to Scotland also.

the great questions of national polity were discussed." These sentiments could be entertained only by men of narrow and illiberal minds; for surely these measures, although esteemed of inferior interest, ought at least to have received the candid and careful consideration of all those whose duty it was to attend to the statements made, and the petitions presented on the subject. But, even in a political point of view, such questions are of higher importance than many of those prominent and standard topics of debate, for the discussion of which the leaders of opposing parties, in all the pomp of intellectual gladiatorship, descend into the arena of public display and controversy. Any measure that, in the remotest way, bears upon the improvement of the internal condition, and the progress of civilization of a country, must secure the most attentive regard of every enlightened statesman. And, amongst the many motives urged by those who interested themselves in this question, not the least important was, that such laws must inevitably tend to elevate the tone of feeling and whole moral character of the common people, and thereby aid in building up the only real defence of national strength and national greatness.

§ 36. It was urged also, that such laws must

often act upon the dangerous principle of attempting to regulate men's conduct in regard to their own property. The same argument used to be employed by the slave-owners, in resisting any attempts to ameliorate the condition of their living property. Lord Erskine exposed well the weakness of this infamous and stupid defence, as he termed it. He showed, that the animals were not to be considered as if the master stood in no other relation to them than to his insensible machines and material articles of mere property. "That the dominion of man over the lower world is a moral trust, is a proposition which no man living can deny, without denying the whole foundation of our duties. If, in the examination of the qualities, powers and instincts of animals, we could discover nothing else but their admirable and wonderful construction for man's assistance; if we found no organs in the animals for their own gratification and happiness,—no sensibility to pain or pleasure,—no grateful sense of kindness, nor suffering from neglect or injury,—no senses analogous, though inferior, to our own; if we discovered, in short, nothing but mere animated matter, obviously and exclusively subservient to human purposes, it would be difficult to maintain that the dominion over them was a trust; in any other

sense, at least, than to make the best use for ourselves of the property in them which Providence had given us. But it calls for no deep or extended skill in natural history to know, that the very reverse of this is the case, and that God is the benevolent and impartial author of all that He has created. For every animal which comes in contact with man, and whose powers, and qualities, and instincts, are obviously adapted to his use, Nature has taken the same care to provide, and as carefully and bountifully as for man himself, organs and feelings for its own enjoyment and happiness." ... "The animals are given for our use, but not for our abuse. Their freedom and enjoyments, when they cease to be consistent with our just dominion and enjoyments, can be no part of their natures; but whilst they are consistent, their rights, subservient as they are, ought to be sacred as our own; and although, certainly, there can be no law for man in that respect, but such as he makes for himself, yet I cannot conceive any thing more sublime or interesting, more grateful to heaven, or more beneficial to the world, than to see such a spontaneous restraint imposed by man upon himself."—Lord Erskine's Speech.

§ 37. Another objection was, that there must be

great difficulty in determining in what cases unjustifiable cruelty was actually perpetrated, and that much injustice might arise from frivolous or even false prosecutions. "How were magistrates to distinguish between the justifiable labour of the animal, which, from man's necessities, is often most fatiguing, and apparently excessive, and that real excess which ought to be punished as wilful and wanton cruelty? How were they to distinguish between the blows which are necessary, when beasts of labour are lazy or refractory, or even blows of sudden passion and temper, from deliberate, cold-blooded, ferocious cruelties? How were they to distinguish the fatigues and sufferings of beasts for slaughter, from unnecessary, and therefore barbarous aggravations of them?" It was replied to these objections, that the jurisdiction erected by such laws, would be not more likely to be attended with abuse in prosecution, nor invest magistrates with larger and more arbitrary discretion, nor furnish more difficult subjects for judgment, than occurred in the ordinary practice of every court of law. In many analogous cases, the whole administration of law consists in nice, and generally more difficult discriminations, in cases of personal wrongs. — "Cruelty to an apprentice," observed Lord Erskine,

" by beating or over-labour, is judged of daily upon the very principle which such a law would bring into action in the case of an oppressed animal. To distinguish the severest discipline to command obedience, and enforce activity in such dependants, from brutal ferocity and cruelty, never yet puzzled a judge or a jury, never at least in my very long experience." Similar distinctions are easily drawn in cases of assault and battery, in charges of libel, and many other instances; in all of which, questions that are doubtful and dangerous in the decision scarcely ever occur, and just and satisfactory settlements are arrived at, without legal subtlety, by the common understandings and feelings of mankind. These analogical arguments were sufficient to have silenced such objections; and direct experience has completely confirmed the anticipations of the framers of the laws, that no evil effect would follow their introduction, and that their execution would be found to be most simple and easy. Even under the new law, which provides that one half of the penalties for offences against the provisions of the law shall go to the informers, so far from any multiplication of vexatious and frivolous prosecutions having been experienced, it is stated in the last (Twelfth) Annual Report of the Lon-

don Society for the Prevention of Cruelty to Animals, that in 270, the total number of cases prosecuted by the Society during the preceding year, *the offenders had in every instance been convicted.*

§ 38. "But," it was said, "was it not absurd to pass laws for enforcing benevolence, meekness, and tenderness; to legislate on feelings, and seek to create virtue by positive enactments?" "The Legislature was not called upon to enforce the birth of sympathies or the exercise of them; they were those sort of things that could not be forced into existence, or when existing, matured by violence."—Speech of Mr Windham. All this is true, but the shallow sophistry of its application is obvious. The object proposed by these laws was not to create the sympathies, but to interfere for the prevention of the inhuman cruelties arising from the want of them. It was not the creation of moral principle, but the removal of positive evil, that was the immediate object sought by such external interference. Protection was to be afforded to the lower animals, and their natural rights regarded. Opportunities of indulgence were to be withdrawn from the cruel, and restraints imposed by legal enactments. And if it be true, that the greater number of cruelties committed by the lower orders of the people are

to be ascribed more to want of thought and reflection, than to any principle of pure malignity, then, whatever sets before them the duties of humanity, must tend to awaken and call into play the natural sympathies, and thus indirectly have the happiest influence upon the moral sense and sentiments of mankind.

§ 39. With regard to bull-baitings, dog-fights, and similar sports, it was maintained, that they were necessary to keep up the national spirit and bravery of the English people! as if the insensibility and unnatural hardness of heart, induced by scenes of cold brutality, were identical with a manly spirit and true courage. It was also objected, that it would be unjust to deprive the poor of their amusements, while no attempt was made to interfere with the equally cruel amusements of the rich. "This bill," said Mr Windham, upon one occasion, "instead of being called a bill for preventing cruelty to animals, should be entitled a bill for harassing and oppressing certain classes among the lower orders of the people." Mr Martin exposes the true motive of this argument.—"Gentlemen apprehended that they rose above vulgar prejudices, and were great philosophers, when they maintained that the lower classes were entitled to their own

amusements. But this opinion, so far from being philosophic and philanthropic, was founded on an unworthy motive: it arose from a contempt for the lower class of people, and was so much as to say, 'poor creatures let them alone, they have few amusements, let them enjoy them.'" The following entry to the same effect, appears in Mr Wilberforce's Diary,—"Went to the house for Martin's Bill on Cruelty to Animals. It is opposed on the ground of the rich having their own amusements, and that it would be hard to rob the poor of theirs .... a most fallacious argument, and one which has its root in contempt for the poor."—Life of Wilberforce, vol. v., p. 214.

§ 40. But apart from the consideration of the propriety of any legislative enactments on the subject, their introduction was opposed on the ground of their being necessarily limited and partial in their application. Many refused to support measures which did not in all things act up to the general principles upon which they were framed. In other words, no attempt ought be made to do good in any one field, because there are many others equally open for improvement: because protection cannot, from inevitable circumstances, be extended to all animals, it ought not to be given to any, and all

ought to be left to the spontaneous humanity of individuals. "The argument," observed Mr Martin, "that by this law we have not done all that ought to be done, was no answer to the claim to do as much as was possible at the moment, any more than telling a man, who attempted to save one hundred out of eight hundred persons on board a sinking ship, that his being unable to preserve all, was a sufficient reason to abstain from attempting to rescue any."

§ 41. Such were the chief arguments by which, along with much vituperation and ridicule, it was attempted to bear down a humane design, the simple object of which was, to aid in suppressing vice, and to lessen the sum of misery in the world. There are several cruel amusements and practices at present openly encouraged and defended, that ought as soon as possible to be added to those already denounced as illegal; and when, in regard to these, farther enactments shall be in future demanded, I have no doubt that the same or similar objections will be urged. They are the objections of mean and little minds; and on looking back to the recorded debates upon the subject, it will be found that the same men who were most conspicuous in their opposition to these measures, uniformly

set themselves against every measure of an enlightened, or liberal, or benevolent nature.

§ 42. With regard to other species of cruelties not forbidden by the present law, I have already stated that to many of them, immediate remedies are inapplicable, and that we must look forward for their removal to the better education of future generations. We have no doubt that many of the practices now openly encouraged and defended, will soon be generally abandoned. The gradual decline of many cruel sports, and various other circumstances, indicate the diffusion of wiser sentiments on the subject. There are now fewer of our country gentlemen, whose qualities could be summed up in terms similar to the character of the Auld Laird of Dumbiedykes, "who kept a good horse and a brace of greyhounds; brawled, swore, and betted at cock-fights and horse-matches." It is also gratifying and amusing to observe, how the line of demarcation, between honourable and decorous sports, and low amusements, is continually shifting; and how one by one those practices which formed the recreations of the refined society of former times are handed over to the lowest populace. If education and intellectual improvement proceed at the same rate as for some years past, we need not con-

sider the time as far distant, when many of the amusements now prevalent will be disowned as barbarous, and their co-existence with the present advanced state of society in other respects, will excite the surprise of a future better educated generation.

§ 43. Having mentioned Education, I may now observe, that we must regard it as the great and only ultimate remedy for most of the forms of the evil which we are considering. For the prevention of some species of cruelty it is necessary that the Legislature should interfere, and that various other measures should be adopted by private individuals; but their remedies are only palliative and temporary, compared with what may be expected from the diffusion of a better education of the heart and the affections. We are to look, therefore, to the extension of moral and religious instruction throughout our land, for the diminution of this, as well as of every other moral evil by which it is now disgraced. That the mere diffusion of knowledge and the increase of mental cultivation is of little avail without moral culture, is demonstrated by the prevalence of some of the basest and most indefensible species of cruelty to animals, amongst the higher and best educated classes of society.

§ 44. In this, as in many other departments of moral training, infant schools might be of great service. I have read and heard of many anecdotes of the infant play-ground, which showed how completely the apparently irresistible tendency to mischief and hard-heartedness with regard to animals can be overcome; and in which a temper and character were displayed, which, if more prevalent among our youthful population, would soon lead to the removal of many of the cruel amusements of the young, whereby at once is displayed a malignant and wicked disposition, and preparation made for more dangerous and disgraceful crimes. For it is to be observed, that between cruelty of all kinds there is a natural resemblance; and that, while the objects may be different, the character is the same. Domitian in his boyhood found pleasure in tormenting and killing flies; and he afterwards took the same delight in practising barbarities on his subjects.

§ 45. An excellent observer of human nature, in his representations of "The four stages of cruelty," has illustrated the same fact with great fidelity and force. A boy begins his career by tormenting animals, and, after his heart is hardened by repeated acts of barbarity, he at length commits mur-

der, and suffers an ignominious death. The transitions are natural, and unless some superior power interfere, to awaken the conscience, and arrest the degeneracy of the mind, the gradation of guilt is inevitable. "The leading points in these prints," says Hogarth, "were made as obvious as possible, in the hope that their tendency might be seen by men of the lowest rank. Neither minute accuracy of design nor fine engraving were deemed necessary, as the latter would render them too expensive for the persons to whom they were intended to be useful: and the fact is, that the passions may be more forcibly expressed by a strong bold stroke, than by the most delicate engraving. To expressing them as I felt then, I have paid the utmost attention; and, as they were addressed to hard hearts, have rather preferred leaving them hard, and giving the effect by a quick touch, to rendering them languid and feeble by fine strokes and soft engraving. The prints were engraved with the hope of, in some degree, correcting that barbarous treatment of animals, the very sight of which renders the streets of our metropolis so distressing to every feeling mind. If they have had the effect, and checked the progress of cruelty, I am more proud of having been the author, than I should be of hav-

ing painted Raphael's Cartoons." In these remarks, Hogarth shows the same good sense and knowledge of human character that are displayed in all his works. Pictures such as those referred to, in which the horrors and evil effects of cruelty to animals are delineated in a plain and forcible manner, would make far more impression on certain minds, than many of the tracts which are circulated on the subject, and which are not always ably or judiciously written.

§ 46. Pope has an admirable paper on cruelty to animals, in the Guardian, in which, among various schemes, he proposes the following:—"I fancy, too, some advantage might be taken of the common notion, that it is ominous or unlucky to destroy some sorts of birds, as swallows or martins. This opinion might probably arise from the confidence those birds seem to put in us, by building under our roofs; so that it is a kind of violation of the laws of hospitality to murder them. As for robin-redbreasts, in particular, it is not improbable they owe their security to the old ballad of the children in the wood. However it be, I do not know, I say, why this prejudice, well improved, and carried as far as it would go, might not be made to conduce to the preservation of many inno-

cent creatures, which are now exposed to all the wantonness of an ignorant barbarity." To this benevolent proposal I cannot assent; for it would be wrong to give sanction to prejudice and error, even for so good an object. Nor do we require their aid. Lessons founded upon truth, and not upon error however pleasing or romantic, concerning the wonderful habits and instincts of animals, and the benefits, direct and indirect, which man derives from them, and similar subjects, are always sure of exciting an interest in the objects treated of. The efficiency of this, for the end in view, I have frequently witnessed; the children thus taught being free from the silly and ignorant prejudices so common against many animals that are generally the objects of disgust and persecution, and being evidently impressed with a feeling of benevolent regard to all animated nature. The methods by which such instructions may be communicated, and such sentiments encouraged, are very various, and must be left greatly to the experience and discretion of the parent or teacher.

§ 47. The importance of the particular instruction which I at present recommend, must not be calculated solely by the immediate influence upon the treatment of animals, nor even by the per-

sonal effects upon the character of individuals. The law of the human mind, on which we work in this department of tuition, is that same benevolence which, under different names, according to the objects to which it is directed, is the fruitful source of most of the social graces and virtues. Apart, then, from the immediate good to the animal creation, the healthful exercise of the benevolent affections in a field so boundless, and where some objects are always within reach, cannot fail to be followed by much active good, and to prevent much evil in society. And what we should thus be led to expect, is amply confirmed by experience. One of the most striking examples that could be adduced is, that of 7000 boys, educated in the school in the Borough Road, London, by Mr Lancaster, where humanity to animals was especially inculcated, at the time of the Report in which the fact is stated, not one had been accused of a criminal offence in any court. So many testimonies of a like nature might be added, that I cannot but consider the encouragement of this particular instruction as an object of national importance; and therefore hope that, in the infant school department of any proposed national system of education, special attention will be directed to be paid to this object.

§ 48. The last class of sufferings which I propose to consider, are those inflicted with a view to the promotion of science, and the consequent advantage of mankind. I know well, that any opposition to the practices referred to, is liable to be at once ascribed to ignorance and bigotry; and that a false and sickly sensibility may be said to usurp the place of true and rational feeling. But we are not to permit the mere name of science to deter us from protesting against evils by which we conceive that true science is disgraced; nor allow, that the respect always due to its flag, is to be construed into a license and immunity for every injustice or atrocity that may be committed under it.

§ 49. "Among the inferior professors of medical knowledge," says Dr Johnson, in one of the papers in the Idler, "is a race of wretches whose lives are only varied by varieties of cruelty; whose favourite amusement is to nail dogs to tables, and open them alive; to try how long life may be continued in various degrees of mutilation, or with the excision or laceration of the vital parts; to examine whether burning irons are felt more acutely by bone or tendon; and whether the more lasting agonies are produced by poison forced into the mouth, or injected into the veins. It is not without reluc-

tance that I offend the sensibility of the tender mind with images like these. If such cruelties were not practised, it were to be desired that they should not be conceived; but since they are published every day with ostentation, let me be allowed once to mention them, since I mention them with abhorrence. . . . . What is alleged in defence of these hateful practices every one knows: but the truth is, that by knives, fire, and poison, knowledge is not always sought, and is very seldom attained. I know not that by living dissections any discovery has been made, by which a single malady is more easily cured. And if the knowledge of physiology has been somewhat increased, he surely buys knowledge dear, who learns the use of the lacteals at the expense of his own humanity. It is time that universal resentment should arise against those horrid operations, which tend to harden the heart, extinguish those sentiments which give man confidence in man, and make the physician more dreadful than the gout or the stone."—Idler, No. 17. I admit that Dr Johnson has been prompted by his just indignation to too indiscriminate an attack, and that he has misrepresented the motives of physiologists. But his statement is right in the main; and although, of course, ascribed to bigotry and

prejudice by those against whose cruelty it is directed, and who are ashamed of his honest censure, it displays the general aspect in which the question ought to be regarded. For, even though the fullest admission were made of the abstract propriety of operations on living animals, we hold that their utility for scientific purposes has been greatly exaggerated; that the amount of knowledge acquired through them has been very limited; and that few discoveries have been made by such means, by which the treatment of disease has been improved, or the power of alleviating human suffering increased.

§ 50. Before stating my opinion on these points, it may be well, in order to guard against misconception, to mention the description of experiments to which my remarks are applicable. I have read of an eminent physiologist who, in order to illustrate the violence of the natural love of parents towards their offspring, opened a bitch, and as she lay in the most exquisite tortures, offered to her one of her young puppies, which she immediately fell a licking, and for the time seemed insensible of her own pain. On removing it, she followed it with her eyes, and began a wailing sort of cry, which seemed rather to proceed from the loss of her young

than the sense of her own torments.* Few, I presume, would, in the present day, in this country at least, justify, far less practise, such cold-blooded cruelty as this. If such there be, they hold the one extreme of opinion upon the present question. With regard to the other extreme, Dr Wilson Philip, one of the few respectable physiologists who have offered any apology for their experiments, observes, that "many good, and even dispassionate men, have doubted whether we are entitled, with a view to the welfare of our own species, to make painful experiments on the inferior animals." That some may have held so absurd an opinion is probable enough: but it is obvious that the object of this statement, which is sometimes made by experimenters, is to direct attention to an extreme case, in the successful refutation of which, an unfair advantage is gained, and the mind prejudiced to opposite sentiments. We think that no person of sense will deny not only the propriety but the duty of experimenting on living animals, were it to be followed by any benefit to mankind. On this point, the testimony of the amiable and sensitive Cowper might be objected to, yet he, in the

* Spectator, No. 120.

spirit of the most enlightened liberality thus expresses his opinion:—

"The sum is this. If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs:
Else they are all—the meanest things that are,
As free to live and to enjoy that life,
As God was free to form them at the first,
Who in His sovereign wisdom made them all."

§ 51. The severest experiments then are justifiable, where they are undertaken with a view to ascertain any definite and important point, from which improvement in practice may be reasonably expected to result. A single illustration may be given. Among the different classes of poisons, narcotics have always attracted a large share of the attention of medical men, both on account of the frequency of their adhibition, and the difficulty of successful treatment. It was known that the more distressing and directly dangerous symptoms, arose from some affection of the functions of the brain; that respiration was thereby suspended; and that the fatal failure of the circulation was thus produced, or at least hastened. For it was always observed, (during that depressed state of the system, to which the name of coma is given, and which forms the last

stage of narcotic poisoning,) that even after the last breath was drawn, the heart continued to beat and the circulation to go on, till the blood, no longer oxygenated, stagnated in the vessels of the lungs, and total death ensued. From this it very obviously followed, that as the mischief lies in the insensibility, or want of correspondence between the brain and the natural respiration, it might be possible, by means of artificial respiration, to keep up the circulation and retard dissolution, till the affection of the brain has time to pass off, and the vital functions gradually recover their natural action. A plan of treatment was thus theoretically deduced from the phenomena observed in the human body. In order to verify it, Mr Brodie performed experiments on living animals. He administered narcotics to rabbits, and found that he could save the animal, when on the point of death, by exciting artificial respiration. In one instance the animal recovered, even after the operation had been continued for nearly three hours. These experiments, being instituted with a definite and important object in view, and relating to immediate application in practice, can with propriety be defended. And in like manner, many of the researches of Orfila and others, with regard to the mode of action of various poisons, and

the discovery of remedies, have contributed to our means of alleviating human suffering, as well as of yielding aid in protecting innocence, or vindicating the claims of justice.

§ 52. On admitting the propriety of certain experiments on living animals, it will of course be asked, where is the line of demarcation to be drawn between those which are and those which are not justifiable? May not every increase of our knowledge of the vital functions be followed by some improvement in practice, although such applications may not be immediately apparent? To this we reply, that an immediate and great evil ought not to be permitted, where there is only the remote possibility of good resulting from it; especially, since experience has as yet realized so few of the hopes and promises that have been held out. Let the question be put to medical men, what additions of importance have been made to our theoretical knowledge, and what accessions to our resources, either in the prevention or the cure of disease, have been obtained strictly through the medium of experiments on living animals, and it will be found that they are in general at a loss for a reply, or that their answers are confined to a catalogue of very small extent or variety.

§ 53. The whole history of this branch of physiological inquiry, from the time of Herophilus, Erasistratus, and the Egyptian dogmatists, who used to dissect living human malefactors, if it does not convince men of science of the almost total inutility of such methods of research, must at least force them to admit, that they are of infinitely less service than it is now the custom to represent them. Take any of the particular subjects that have occupied the attention of the greatest anatomists and physicians, —the functions of the Cerebro-spinal and Ganglionic nervous systems, for example; and what a mass of vague and absurdly discordant results appears as the fruit of all their inquiries! After the myriads of experiments by Legallois and Wilson Philip, Amussat and Fleurens, Magendie and Bouillaud, and multitudes of others, it is surely fair to ask, what satisfactory results have been obtained? Physiologists know well how small a number of facts there are, universally or even generally admitted, on these subjects; and out of the little list of conclusions that have been placed beyond the reach of controversy, I believe there is scarcely one that has not, or might not have been as surely arrived at by pathological research, and simple observation of the functions of the parts.

§ 54. The true value of these experimental inquiries is beginning to be rightly estimated by men of science. The subject just referred to is thus noticed in Dr Pritchard's work on insanity:—"It is well known to all those who have paid attention to the recent progress of physiology, that attempts have been made to ascertain the functions of different parts of the brain and its appendages, by removing successively parts of these organs from living animals, and noticing the changes which ensued in their actions when thus mutilated. The most celebrated of these was the series of experiments instituted by M. Fleurens. M. M. Magendie and Serres, and more lately Fodera and Bouillaud, have occupied themselves with similar researches." The results obtained by these experiments not only differ in essential respects from each other, but are completely opposed to conclusions deduced by others from inquiries instituted and pursued for several years on a different path. "These inquirers are disposed to distrust all the results of vivisections, or experiments performed by cutting away the brains of living animals. The method of research which they have pursued is that of minute and accurate observation of pathological facts. M. Foville, whose researches into the structure and the morbid changes

of the brain and nervous system, place him in the very highest rank among the anatomists and pathological observers of the present day, has expressed his distrust in the physiological results which are obtained from the mutilation of cats, puppies, ducks, and rabbits, and from the observation of their movements under torture, and in the unnatural and agitated condition in which they are placed by vivisectors." *

§ 55. The experiments that have been performed in connection with phrenological discussions are perhaps the most atrocious and disgraceful of any. In the 7th volume of the Phrenological Journal, an account is given of the researches of M. Bouillaud on the functions of the brain, which will show the nature of these experiments. Bouillaud is a man of high scientific name, and at present one of the most conspicuous physicians in the Medical School of Paris. His mode of procedure was to injure or remove various portions of the cerebral substance in different animals, and then to watch and note the effects as long as they survived. For example, the account of the eleventh experiment begins thus: "I made an opening on each side of the forehead of a young dog, and forced a red-hot

* Pritchard on Insanity, p. 478, 479.

iron into each of the anterior lobes of the brain. Immediately afterwards the animal, after howling violently, lay down as if to sleep. On urging it, it walked or even ran, for a considerable space: it did not know how to avoid obstacles placed in its way, and on encountering them groaned, or even howled violently. Deprived of the knowledge of external objects, it no longer made any movements either to avoid or approach them. But it still could perform such motions as are called instinctive: it withdrew its feet when they were pinched, and shook itself when water was poured upon it. It turned incessantly in the cage as if to get out, and became impatient of the restraint thus imposed." After noting many revolting details, he says, "it slept occasionally for a short time, and on awakening, began its mournful cries. *We tried to keep it quiet by beating it, but it only cried more loudly: it did not understand the lesson; it was incorrigible.*" Some days elapsed, and the journal continues: "Its fore-legs are now half paralyzed; in walking, or rather in dragging itself along, it rests upon the back of its foot bent upon the leg. No change has taken place in respect to its intellectual power: as its irrepressible cries disturbed the neighbourhood, I was obliged to kill it." Another

young dog that had been exposed to similar suffering from having had "the cranium and cerebral hemispheres sawed transversely," escaped from its torturer by a comparatively easy death. "To prevent its plaintive cries disturbing my neighbours, I enveloped it in a thick sack. On examining it sometime afterwards, I found it had died from suffocation." Another dog was selected, "possessing the reputation of being lively, docile, and intelligent." * The anterior part of its brain was transfixed on the 28th June, and day after day, for several weeks, it was tortured in every possible way, and the effects recorded. After detailing the results, he says, on the 7th July, "when menaced, it crouches, as if to implore mercy, but does not in consequence obey. It, on the contrary, utters cries which nothing can repress, similar to those of an uneducated dog, whose intellect is undeveloped. It eats with great voracity, and is in good health. *I watched it attentively for the remainder of this, and for the first fifteen days of the succeeding month.* Its want of docility was remarkable: when called it did not come, but lay down and wagged its tail with an air of stupidity. When we tried to lead it, it resisted, rolled upon the ground, and

* Phrenolpgical Journal, vol. vii., p. 143-229.

cried, but at last walked, again stopped, and drew back, and cried anew. When confined it cried continually, in spite of all correction. It appeared astonished at every thing; it was easily alarmed; and when menaces were succeeded by blows, in place of flying, or acting so as to avoid them, it merely lay down in a supplicating posture and cried. It did not caress us on our return, (!) although absent *for many days.*" " *Some days afterwards*, I led it to the river, and regardless of its terror, threw it in; on this occasion it quickly swam on shore, and returned to the house. I sometimes put it out at the door, menacing to make it go away, but it remained, or if it did go, it was only for a few steps, when it returned, uttering slight cries, as if entreating us to re-open the door. All its docility consisted in coming, when, after caressing it, we called upon it in a tone of kindness; or, if we had menaced, beat, or called upon it in vain, in going away, holding down its head and tail, and in crouching down as if in the act of supplication. *It was sacrificed on the 15th August, in the performance of a new experiment.*" " I have made many experiments," says M. Bouillaud, " similar to the one now detailed, but the subjects of them died too soon to allow me to draw any clear and definite conclusions."

§ 56. If it should be supposed by any, that these are experiments of rare and peculiar atrocity, I refer them to the Phrenological Journals, and to the Medical Periodicals, both of this country and the Continent, for multitudes of similar cases. Let it be understood, that the supporters and the opponents of the doctrines of Phrenology are equally guilty. Gimlets, chisels, pins, red-hot irons, continue to be used on both sides, although every man of real science or humanity protests against the legitimacy of conclusions arrived at by such methods of inquiry. Drs Gall and Spurzheim long ago denied the utility of experiments of mutilation; and they are disavowed as a means of establishing the functions of the parts of the brain, by Dr Elliotson and many other phrenologists. "These means," says Spurzheim, "are not only useless under such circumstances, but they can at no time serve to determine the functions of the cerebral parts." Dr Elliotson maintains that, "attempts to mutilate the cerebral substance are not calculated to afford much information. When various portions of the brain are removed, how can any inference be drawn, during the short existence of the poor animal, as to the state of its various faculties and inclinations? It is difficult, besides, if not ge-

nerally impossible, to remove one cerebral organ entirely and alone. Other parts are almost certain to be injured, or if they should not thus be injured, they may be so by the extension of the irritation produced by the operation, and by sympathy with the injured parts." There are other sources of error inseparable from such methods of inquiry. For instance, the loss of any particular faculty after the destruction of a certain part of the cerebral substance, is no adequate proof of the alleged connection between that organ and the manifestations referred to it; because the same loss might follow a violent injury of any part of the brain, or indeed of any part of the body. A bird would be as little likely to manifest the power of singing with a bodkin or a red-hot iron in its organ of combativeness, as in its supposed organ of tune. Yet conclusions have been often drawn from the absence of certain manifestations after the destruction of different portions of the brain. Thus M. Bouillaud argued from the last of the horrible operations referred to in the preceding paragraph. "This experiment," he says, "is well worth our attention. The animal scarcely understood us when we called on it; it no longer played with or caressed other dogs; it had a stupid or astonished air: all the corrections in-

flicted to compel it to remain in one place were unavailing, if the place did not please it; it no longer understood their meaning; its want of docility was extreme." "We found, on examining the body, that there remained of the wounds inflicted, solely a canal traversing the anterior part of the brain; it is to this, the only existing lesion, that the impairment of the intellectual powers is to be attributed."* It was therefore demonstrated, according to this philosopher, that the particular part of the brain referred to was the seat of the faculties deranged, and that to its lesion was to be attributed the "stupidity" which restrained a sentient being from caressing its torturers; the "want of docility" which prevented a poor brute, writhing in agony, from understanding the meaning of the blows inflicted to compel it to remain in one place!

§ 57. It is to be hoped, that the strange infatuation which has led physiologists to apply themselves with such assiduity for some years back to the study of the functions of the brain, by means of experiments on living animals, will soon subside. So many sources of fallacy have been shown to attend the operations; the objections urged against their conclusiveness are so strong; and the contradictions

* Phrenological Journal, vol. vii., p. 230.

among different experimenters so palpable, that there is scarcely a single position laid down by them that can with the least confidence be adopted. We find that the most opposite results occur at different times from injury of the same organs; that the injury of different organs often produces the same effects; and that the same experiments are not followed by the same results in different species of animals. We find that conclusions, which seemed to have been established upon the firmest experimental basis by processes of strict induction, are completely overturned by succeeding inquirers. We find one of the greatest anatomists of his age, as the result of a vast number of observations, coming to the conclusion, that every portion of the brain has been injured, without any corresponding injury having been manifested in its alleged functions, and that therefore the seat of the mental faculties, if in the encephalon at all, must be the serous fluid of the ventricles! Medical professors and lecturers, instead of warning their students against such methods of inquiry, as equally useless and inhuman, and pointing out the confusion, and errors, and absurdities, which they are apt to introduce into physiological science, too often indirectly encourage them to similar investigations. But we trust that sounder views are

proved. After all, I do not understand how the poor dog did not scent him. I blush for human nature in detailing this experiment."—Physiology, p. 450.

§ 59. But not to mention detached cases such as the above, the investigation of many of the general subjects that have engaged the attention of physiologists has been, from similar causes, marked by much needless cruelty. The experiments performed in the inquiries regarding the cause of animal temperature, may be pointed to in illustration of my remark. In the blundering spirit of the old *a priori* methods of physical research, it was thought necessary to begin by adopting an hypothesis, and then to set about confirming it by all means in their power. One party ascribed the origin of the heat to the nervous system; and, after adducing experiments, such as that of cutting the principal nerves of a limb, after which the temperature of the corresponding limb, with the nerves entire, was found to continue highest, they conceived the question to be decided. Equally strong reasons, however, were adduced by others, to prove that chemical changes in the fluids are the sources of animal heat. New experiments were instituted in consequence of the disputes which arose; and after innumerable vic-

tims had been sacrificed, it was found that both parties had been in the right,—the nervous influence being essential to the maintenance of those chemical and vital processes from which the evolution of caloric results. A little more attention to the principles of inductive reasoning would have prevented nearly all the cruelties occasioned by these discussions. And, now that physiologists are generally agreed on the subject, I confidently appeal to any one, whether all the particular points at issue might not have been established with equal certainty by observing the low temperature of palsied limbs; from the phenomena of hybernating animals, and other fields of simple observation, without the aid of cruel and uncalled-for operations? A similar remark might be made with respect to most of the discussions in which recourse has been had to experimental inquiry.

§ 60. I have sometimes heard the discovery of the blood, and the consequent improvements in the practice both of medicine and surgery, referred to as a sufficient reply to those who object to the dissection of living animals. It was not, however, by such means that Harvey was led to his great discovery. "I remember," says Mr Boyle, "that when I asked our famous Harvey, in the only discourse I

had with him (which was but a little while before he died,) what were the things which induced him to think of a circulation of the blood? he answered me, that when he took notice that the valves in the veins of so many parts of the body were so placed that they gave free passage to the blood towards the heart, but opposed the passage of the blood the contrary way, he was invited to think that so provident a cause as Nature, had not placed so many valves without a design; and no design seemed more probable than that, since the blood could not well, because of the interposing valves, be sent by the veins to the limbs, it should be sent through the arteries, and return through the veins, whose valves did not oppose its course that way." Some experiments were made, not in quest of discovery, but in proof of what had been established by means of simple observation. At that era of medical science, they were necessary for the confirmation of his doctrine, and the removal of the violent opposition it met with. I have already stated, that operations on living animals may be of essential service to science, and I admit that, in some rare and remarkable instances, they have already been so. But is it on this account to be tolerated, that every dabbler in physiological science, that every one desirous of

scientific notoriety, by however disgraceful means obtained, shall adduce the names of Harvey and Asellius, of Haller and Bell, in defence of their own inhuman and useless cruelties?

§ 61. One or two particular instances will serve to illustrate the extent to which these experimental inquiries in general bear upon practice. It has been disputed, whether, in vomiting, the stomach is active or passive? and, if active, whether its muscular contractions are assisted by other muscles or not? One set of anatomists, having found that when the stomach of an animal is cut away, and in its room a bladder sewed to the œsophagus, vomiting nevertheless followed the injection of an emetic into a vein, immediately concluded that the stomach has nothing to do with the act of vomiting. It was of course objected to this and similar experiments, that no conclusion could be drawn from observation of such an unnatural state of things; and that the fact of vomiting taking place without the aid of the stomach, can prove nothing with regard to the part actually taken by the organ in the sound body. Yet, after all the experiments and discussions concerning the physiology of vomiting, and after the hundreds of cruel dissections that have been made, I should like to know, whether

there is the slightest difference in our practice, either with regard to the administration of emetics, or the management of any single point connected with the process?

§ 62. I also select, for illustration, Dr Wilson Philip's "Inquiry into the Laws of the Vital Functions," both on account of the very favourable nature of the subject, for eliminating results that might be turned to use in practice, and on account of the high character and scientific reputation of the author. His experiments were conducted with equal skill and humanity. "When it was necessary," he says, "to use the living animal, I uniformly observed the following rules: To destroy the sensibility previous to the experiment, when this could be done without influencing the result; when several animals were equally fit for the experiment, to choose the one which would suffer least from it; when there were several ways of performing the experiment, to choose the way which would occasion least suffering; if the experiment was necessarily fatal, to destroy the animal as soon as the purpose in view was answered; and to take such precautions as rendered as few repetitions as possible requisite." In the course of the work we meet with many horrible details, but

the hope that they may lead to some useful discovery, enables us to repress our feelings, till we reach the general conclusions which the author has deduced from his inquiries. The book is divided into three parts, the third of which is entitled, "On the application of the foregoing experiments, and observations to explain the nature and improve the treatment of diseases." Yet after the numerous experiments recorded in the preceding parts of the volume, and after all the verbal flourishing about "the benefits of vivisections to the interests of science and the relief of suffering humanity," we obtain as the only practical result, the announcement, that "the employment of galvanism in asthma has saved many times the suffering occasioned by all the experiments which led to it." Having adopted the theory of the identity of the nervous influence with the galvanic fluid, he proposes that galvanism should be employed as a remedy "in those forms of asthma where the derangement is in the nervous power, and in those processes of secretion which seem immediately to depend on the nervous system." This is the sole topic of the last or practical department of his "Experimental Inquiry;" and we should certainly have expected some more important and undis-

puted good to have been educed from an inquiry so ably conducted, and from which its author had led us to hope so much.

§ 63. It is not necessary to expose in this place any of the errors and fallacies contained in the work. Admitting the correctness of the observations, the justness of the inferences drawn from them, and the value of the remedy introduced by our author, it is to be observed, that the only connection between the experimental and the practical part of his work is this theory of the identity of galvanism and the nervous power, which has been proposed frequently on various grounds by other philosophers. Nothing, therefore, could be weaker than an attempt to defend special experiments, by pointing to results deduced from a common theory, with which they have no peculiar connection. The error or unfairness in ascribing, in any case, to experiments connected with or illustrative of a fact or theory, improvements in practice that may have resulted from a consideration of the fact or theory itself, which may have been established by other means, is sufficiently obvious.

§ 64. M. Magendie himself, whose name and reputation are so identified with our subject, is not more successful than any of his colleagues in his

hospital practice, notwithstanding all the light which he conceives he throws upon the nature of disease by his dissections. His mind is indeed contracted by prejudices derived from his peculiar pursuits, so that in a coarse and illiberal manner he affects to despise and ridicule the researches of pathologists; and he is constantly falling into errors from rash generalizations, founded upon observations of the animal economy in unnatural states. Those who attend his lectures cannot form a very high estimate of his intellectual and philosophical endowments, however much they may admire his scientific ardour, and the noble and philanthropic benevolence that urges him to devote his life to an occupation so sanguinary and disgusting, and so painful to his own feelings.

§ 65. If it should here be said that science ought never to be viewed in so grossly utilitarian an aspect as its immediate practical applications, and that the exercise of the faculties in search of truth, and the acquisition of science simply as such, are objects of sufficient magnitude to justify the means employed for attaining them, I reply, that the cognitive must be ever subservient to the moral powers; that knowledge must be ever subor-

dinate to virtue. Science is falsely so called when it interferes with the principles of justice and humanity. Even the heathen philosophers admitted this: "Scientia quæ est remota a justitia, calliditas potius quam sapientia est appellanda." The question of utility is here, therefore, neither irrelevant nor illiberal, with whatever contempt its proposal may be regarded, with respect to all the sciences where intellect alone is concerned.

§ 66. The distinction which I have just pointed out is generally overlooked. It is not, however, necessary to dwell upon its importance, seeing that it is on the ground of their practical utility that the experiments we are considering are chiefly defended, and that it is not the mere addition to the stock of scientific facts which is professedly sought by their means. For we find physiologists, amidst all the multitude and variety of the facts which have been thus ascertained, often lamenting the unsatisfactory nature of their results, and complaining of the little light thrown by them upon the subjects intended. It was on this account that, although thousands of phenomena have been and may be observed and recorded, I stated that scarcely any important conclusions have been procured by experimenting on living animals.

§ 67. The following passage occurs in the late Dr Barclay's work on the muscular motions :—" In making experiments on live animals, even where the species of respiration is the same as our own, anatomists must often witness phenomena that can be phenomena only of rare occurrence. After considering that the actions of the diaphragm, in ordinary cases, are different from its actions in sneezing and coughing, and these again different from its actions in laughing and hiccup; after considering that our breathing is varied by heat and cold, by pleasure and pain, by every strong mental emotion, by the different states of health and disease, by different attitudes, and different exertions,—we can hardly suppose that an animal under the influence of horror; placed in a forced and unnatural attitude; its viscera exposed to the stimulus of air; its blood flowing out; many of its muscles divided by the knife; and its nervous system driven to violent desultory action from excruciating pain, would exhibit the phenomena of ordinary respiration. In that situation, its muscles must produce many effects, not only of violent but irregular action; and not only the muscles usually employed in performing the function, but also the muscles that occasionally are required to act as auxiliaries. If different ana-

tomists, after seeing different species of animals, or different individuals of the same species, respiring under different experiments of torture, were each to conclude, that the phenomena produced in these cases were analogous to those of ordinary respiration, their differences of opinion, as to motions of ordinary respiration, would be immense." * What is here said with regard to respiration, will apply to almost every subject that has been investigated in a similar manner. It is not to be expected that the natural phenomena of the animal economy can be displayed, when all the conditions of the parts through which they manifest themselves are completely altered. This opinion cannot be expressed more forcibly than in the words of Celsus :—" It is alike unprofitable and cruel," he says, " to lay open with the knife living bodies, so that the art which is designed for the protection and relief of suffering is made to inflict injury, and that of the most atrocious nature. Of the things sought for by these cruel practices, some are altogether beyond the reach of human knowledge, and others could be ascertained without the aid of such wicked means. The appearances and conditions of the parts of a living body, thus examined, must be very different

* Barclay on the Muscular Motions. Edin. 1808. P. 228.

from what they are in their natural state. If, in the entire and uninjured body, we can often, by external observation, perceive remarkable changes, produced from fear, pain, hunger, weariness, and a thousand other affections, how much greater must be the changes induced by the dreadful wounds and cruel mangling of the dissector, in internal parts whose structure is far more delicate, and which are placed in circumstances altogether unusual." * These remarks are made in reference to the inspection of human criminals; and although, of course, the *cruelty* is infinitely less, it will be observed that they bear with double force against the *utility* of operations on the lower animals, where the original differences of structure and function, must further diminish the chance of any light being thrown upon human physiology.

§ 68. The general inutility, therefore, of the examination of living animals, arises, I apprehend, not merely from the difficulty of performing such experiments, or from any other contingent cause, but from the method of investigation itself. Nature, when interrogated, reveals only what is her condition at the moment of examination, and hence, although the permanent and unchangeable properties of in-

* Celsus, Lib. i., p. 8. Edin. 1814.

animate matter renders the use of experiment there of paramount value, in living and sentient beings its application is more limited, and its results more uncertain. We cannot depend on the accuracy of conclusions respecting the natural functions of parts, drawn from experiments which only show what takes place in those unnatural conditions induced by operations. For not only are the ordinary actions of the organs thereby often deranged or destroyed; but the dreadful extremity of terror or suffering, and many other causes, may conspire to render still wider the difference between the observed and the natural condition of the objects which are examined.

§ 69. Whatever degree of assent may be given to the statements and arguments as yet adduced, I know that in what I now add, I shall be supported by every physician who has the smallest regard for the dignity of science, and for the honour of his profession. When by the dissection of living animals any physiological discovery may have been made or confirmed, the repetition of the experiments is an unnecessary and unjustifiable cruelty. Operations performed merely with the view of illustrating facts already established, are quite as barbarous as those which are made professedly for the

purpose of ascertaining what effects will be produced by them. No teacher has a right to repeat experiments, when a simple statement of the facts established would be quite sufficient. Certainly there could not be devised any more effectual mode, than such public exhibitions, for at once inducing a callous and cruel disposition in the student, and bringing a professor or lecturer into thorough and merited contempt.

§ 70. Many who have had ample experience in teaching, have testified, that these cruelties are never required. The late Dr Fletcher of Edinburgh, for example, thus expresses his sentiments in his Introductory Lecture:—"Whether or not, the end in these instances has always justified the means resorted to in attaining it, I shall not stop at present to inquire; but we may, at least, avail ourselves of the knowledge so gained, without sharing in any imputation to which these means may be amenable, and certainly no cruelty is requisite in conveying, whatever may have been practised in acquiring, the knowledge. None of the functions of animals need be seen in action, in order to be perfectly well understood; they may be abundantly well fancied from preparations and representations of the organs engaged in performing them. Dur-

ing many years' experience in lecturing on this subject, *I have never yet found it necessary, in a single instance, to expose a suffering animal*, even to students of medicine, (who are necessarily, in some degree, familiarized with sights of horror,) *for the purpose of elucidating any point in physiology:* nor can I refrain from stating my belief, that experiments on living animals are much less necessary, even to the advancement of this science, than has been sometimes imagined."—(P. 10, 11.) Other teachers could confirm this statement; and, in the Lectures on the Institutions of Medicine in the University of Edinburgh, which is the most complete and philosophical course of physiological science delivered in any medical school, Professor Alison never finds it necessary to have recourse to such exhibitions in illustration of his lessons.

§ 71. There is another practice which has recently been gaining ground in this country, and which ought to be checked as soon as possible. Every encouragement is given, and public prizes are even offered as an inducement, to students of medicine, to undertake experimental investigations on living animals. I trust that so great an evil will not be permitted to increase in Edinburgh, as the reputation of the school, as well as the education of

the students, might be materially injured by the extension of a taste for pursuits that may lead to the neglect of far more useful branches of professional knowledge. There are some men of well-known humanity in the medical faculty of the University, who ought to look to this. They know that "there are few points of importance in the animal economy on which vivisection is capable of throwing light, even in the hands of the skilful and experienced anatomist, still fewer that are likely to reward the casual researches of the unfledged anatomist."—(Professor Traill.) Legallois, notwithstanding all his anatomical skill and profound knowledge, remarks at one place of his "Experiments on the influence of the nervous system on the circulation:" "J'éus presque autant de résultats différens que d'experiences; et apres bien des efforts inutiles pour porter la lumière dans cette ténébreuse question, je pris la partie de l'abandonner, non sans regret d'y avoir sacrifié un grand nombre d'animaux, et perdu beaucoup de temps." It will surely be admitted, that those who undertake researches so difficult, ought to possess great skill, and experience, and penetration, as well as a thorough knowledge of the animal system, and a capacity for philosophising upon the phenomena observed. It is, therefore,

greatly to be regretted, that useless cruelty should be encouraged, by giving rewards to students for essays or theses requiring such experiments for their illustration, where there is good ground for disapproval, without any expression of opinion regarding their general utility being called for.

§ 72. In concluding this part of my subject, I beg that it will be observed, that while censuring experiments on living animals, we may take it for granted that those who perform them are always actuated by the purest motives; that in their hearts there is never any thing base or selfish; that there is no indifference to the sufferings inflicted, no pleasure derived from such occupations, no ambition of rising through them into scientific notice; but that, on the contrary, they are invariably obeying the impulses of a pure love of science, or of a disinterested philanthropy. While we have admitted also, the abstract propriety of such methods of investigation, (§ 50, 51,) and their occasional utility for scientific purposes, (§ 51, 60,) we hold that the sphere of their successful application is very limited, and that the amount of knowledge or practical benefit acquired through them, has been greatly exaggerated. That many new and curious facts have been observed, we readily admit; but believe that, for the most

part, they are rare and abnormal phenomena, which can, by no possible deduction of consequences, be brought to bear upon the illustration of any of the general principles of physiology, nor upon the improvement of medical science. The prevention or the alleviation of human suffering, are the only ends that can justify the performance of these painful operations upon the inferior animals; for the mere addition to the facts of science is not a sufficient ground for disregarding a moral obligation, and for interfering with the rights and happiness of others. All are, indeed, ready to deprecate the infliction of unnecessary suffering, but each considers his own experiments as necessary. I am sure that any one who has candidly attended to the subject will confess, that by far the greatest number of the operations performed are acts of stupid and useless barbarity; and that, of the remainder, some are performed in quest of knowledge that cannot be attained by such means, and others in determining points which could be far more easily and certainly established by simple observation and pathological research. In the language of Celsus, already quoted:—Ex iis quæ tantâ violentiâ quærantur, alia non possunt omnino cognosci, alia possunt etiam sine scelere. (§ 67.)

§ 73. Physiologists, therefore, instead of offering impertinent or weak apologies, when charged with unjustifiable cruelty, or wrapping themselves in the pallium of science with a silent dignity, to which they have no pretensions, ought seriously to consider whether, in inflicting these injuries, they may not be overstepping the limits of man's delegated authority, and by torturing or destroying the life of innocent or useful creatures, be opposing the will of God, and committing crimes for which they shall be accountable hereafter. For even the purest motives cannot exempt them from the duty of consulting history and experience as to the general utility of their pursuits, nor relieve them from the moral guilt of disregarding the response: INCIDERE VIVORUM CORPORA, ET CRUDELE ET SUPERVACUUM EST.* With regard to professors and teachers, we do not think it sufficient that they should abstain from conduct so obviously indefensible as the repetition of experiments of illustration, or the offering of prizes for undertaking such inquiries. After recounting the various and conflicting results and opinions of experimental physiologists, instead of simply announcing, as in almost every case they must do, that the questions which the experiments

* Celsus, (Edit. cit., p. 14.)

were intended to decide are yet undetermined, thereby exciting the curiosity of their students, and perhaps inducing some of them to enter on the same fruitless and cruel pursuit, we think that they ought to point out the fallacies always attending such methods of investigation, and the errors and confusion in the science to which they often give rise, and then to warn their hearers against having recourse to researches which are so seldom followed by any beneficial results. To medical men in general, I humbly recommend this subject as worthy of attention, believing that it is one of the causes which degrades, in the eyes of many, the respectability of the profession, and keeps alive against it those unfortunate prejudices, which, especially in large cities, diminish the influence and usefulness of those who are able and willing to give their advice and assistance to the poor. It would be well if the better educated and humane members of the profession would, both individually and in their societies, openly discourage practices which are as much opposed to true philosophy as to true humanity.*

* It has been recommended by some physicians, that these experiments should be prohibited by law, or at least permitted only under certain conditions. Dr Bardesley of Manchester, for example, proposed, that "they might be instituted under the sanction of the College of Surgeons or Physicians, in either of the three kingdoms, the

§ 74. In the preceding remarks upon the cruelties inflicted in the prosecution of scientific research, I have not thought it necessary to make any distinction in the class of animals operated upon, nor in those by whom the experiments are performed. Among the inferior grades of naturalists as well as of medical men, are to be found persons capable of similar atrocities; who cut and mutilate the object of their study; who destroy parts for the purpose of observing their reproduction or reparation by the processes of Nature; and who perform every variety of cruelty, not only without any feeling of compunction, but sometimes with the declaration that their victims are not sensible to pain! An assertion such as that, is incapable of proof, and therefore unworthy of consideration. Neither Cartesian sophistry nor ingenious experiments will persuade any one that the brutes have not indeed real enjoyment and real suffering; inasmuch as they give the same indication of the passions, and present like cries or movements of pain and of joy with

individuals who wish to institute them, specifying to these corporations the nature of the experiments, and their supposed advantages, ere they are permitted to put them in practice." To any proposal of this sort we cannot assent, as we have no doubt that the good sense and good feeling of respectable physicians, will soon induce them to unite in discountenancing cruelties by which at present the whole profession is disgraced.

ourselves; and even in the lowest tribes, where sensation is less acute, we cannot misunderstand the writhings and convulsions of their injured bodies. A naturalist having mutilated insects for example, and found that they still devour food presented to them, or attend to their young, or perform other actions of instinct, as if no injury had been inflicted, may conclude that they are wholly insensible; but such proofs would apply equally to the highest species of animals, or even to man himself. (See § 50, p. 67.) The sentiments which to us would be suggested by such experiments, would simply be those of admiration at the strength and efficiency of the instincts implanted by the Creator for the purpose of self-preservation, or the continuance of the species. Two short passages I will here quote, to show how this subject is regarded by minds of a superior order:—"It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd on my view. 'The insect youth are on the wing.' Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, testify their joy, and the exultation which

they feel in their newly discovered faculties. A bee among the flowers in spring is one of the most cheerful objects that can be looked upon, so busy, so pleased; yet it is only a specimen of insect life, with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with others. The whole insect tribe, it is probable, are equally intent upon their proper employment, and under every variety of constitution, gratified, and perhaps equally gratified, by the office which the Author of their nature has assigned to them." * "There is not," says Addison in the paper already quoted, (§ 50,) "there is not, in my opinion, any thing more mysterious in nature than this instinct in animals, which thus rises above reason, and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works in so odd a manner, that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism; but according to the best notions of the greatest philosophers, is an immediate impression

* Paley. Natural Theology, c. xxvi. The goodness of the Deity.

from the first Mover, and the Divine energy acting in the creatures." (See Spectator, Nos. 120, 121.) These are the noble reflections suggested by a consideration of the very same facts, which have led minds of a baser mould to employ themselves in torturing the creatures in which they are manifested, and then to announce as the result of their experiments, that they are altogether devoid of sensation, and of accompanying pleasure and pain!

§ 75. There are many other species of cruelty with which naturalists have been charged, but in defence of pursuits to which we are attached, we maintain that they are chiefly committed by mere collectors, or others who study natural history from unworthy motives. These cruelties are to be viewed in a very different light from the experiments performed by medical men. Naturalists cannot justify their practices by the plea of mankind being benefited by them. Their motives are purely selfish; for what they term the love of science, is only a gratification of curiosity on trifling particulars that fill and occupy their narrow minds. Their cruelty is indeed the most provoking of any, because perpetrated in a field where we should expect that every object would teach benevolence, and from

which of all others the spirit of cruelty should be excluded.

§ 76. We have thus referred to some of the principal occasions on which wanton and unnecessary pain is inflicted on the lower animals; and have treated of the sin of cruelty as adverse to the Divine law, and of the obligation of man, as a rational and accountable creature, to the exercise of humanity toward them. This humanity is sometimes spoken of as a principle of slight and imperfect obligation, but there is scarcely one moral duty which is more sacredly binding, or for which such an accumulation of varied motives can be presented. Reason and conscience, justice and interest, here lift up their voices together. Prudence recommends to man to grasp at so fertile a means of cultivating the best affections of his nature. Gratitude commands him to return kindness for benefits received. Generosity prompts him to attempt the alleviation of misery of which he knows that he is the origin. And then we have the expressed will of God, in the words of Scripture, as well as the works of creation and providence, declaring the importance of this too often neglected duty. It is not a question of any party, or sect, or religion.

Wherever there is a heart capable of generous feeling, or a mind of serious reflection, there, will this humanity be found. But Christians have yet another and high motive to urge them to its exercise,—that it is harmonious with the spirit and the doctrines of the Gospel.

§ 77. "There is one aspect," says Dr Chalmers in the peroration of his eloquent sermon, "There is one aspect in which the duty of humanity to the lower animals may be regarded as more profoundly and more peculiarly religious, than any one virtue which reciprocates, or is of mutual operation, among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species. It is the transmission of it from one species to another. The first is but the charity of a world. The second is the charity of a universe. Had there been no such charity, no descending current of love and of liberality from species to species, what, I ask, would have become of ourselves? whence have we learned

this attitude of lofty unconcern about the creatures who are beneath us? Not from those ministering spirits who wait upon the heirs of salvation. Not from those angels who circle the throne of heaven, and make all its arches ring with joyful harmony, when but one sinner of this prostrate world turns his footsteps towards them. Not from that mighty and mysterious visitant, who unrobed Him of all his glories, and bowed down his head unto the sacrifice, and still, from the seat of his now exalted mediatorship, pours forth his intercessions and his calls in behalf of the race he died for. Finally, not from the eternal Father of all, in the pavilion of whose residence there is the golden treasury of all those bounties and beatitudes that roll over the face of nature, and from the footstool of whose empyreal throne there reaches a golden chain of providence to the very humblest of his family. He who hath given his angels charge concerning us, means that the tide of beneficence should pass from order to order, through all the ranks of his magnificent creation; and we ask, is it with man that this goodly provision is to terminate,—or shall he, with all his sensations of present blessedness, and all his visions of future glory let down upon him from above, shall he turn him selfishly and

scornfully away from the rights of those creatures whom God hath placed in dependence under him? We know that the cause of poor and unfriended animals has many an obstacle to contend with in the difficulties or the delicacies of legislation. But we shall ever deny that it is a theme beneath the dignity of legislation, or that the nobles and the senators of our land stoop to a cause which is degrading, when, in imitation of heaven's high clemency, they look benignly downward on these humble and helpless sufferers. Ere we can admit this, we must forget the whole economy of our blessed Gospel. We must forget the legislation and the cares of the upper sanctuary in behalf of our fallen species. We must forget that the redemption of our world is suspended on an act of jurisprudence which angels desired to look into, and for effectuating which, the earth we tread upon was honoured by the footsteps, not of angel or of archangel, but of God manifest in the flesh. The distance upward between us and that mysterious Being, who let himself down from heaven's high concave upon our lowly platform, surpasses by infinity the distance downward between us and every thing that breathes. And He bowed himself thus far for the purpose of an example, as well as for

the purpose of an expiation,—that every Christian might extend his compassionate regards over the whole of sentient and suffering nature."

§ 78. It was mercy towards guilty and perishing sinners, that led the eternal Son of God to undergo all the humiliation and suffering to which his human nature exposed him; and his whole course on this earth was an unbroken display of love and condescension, of kindness and compassion. The followers of the blessed religion of the Gospel are commanded to have the same mind in them that was in Christ Jesus. And therefore, he in whom the spirit of that love dwells, cannot shut up his bowels of compassion from any kind of suffering or distress: he who possesses the spirit of that condescension, cannot maintain a cold and careless indifference about the creatures that are beneath him, and whose happiness is in his hands: he who hopes for the clemency of his sovereign, cannot be a hard-hearted tyrant, in his own delegated sphere of authority: and he who is actuated by the spirit of that compassion, will not only be deterred from direct cruelty, but will never withhold his protection or influence, when they might be of service in behalf of any of the creatures of God, his Creator, his Preserver, and Redeemer. Christians

have thus strong and peculiar engagements to be of a merciful disposition. When they consider the terms of their own salvation, and the ground of all their hopes; and reflect too, that every moment they stand in need of the clemency and indulgence of their heavenly Father, they cannot but be impressed with a sense of the importance of the duty which we now desire to urge on their attention,—the simple and reasonable requirement of which is, that those who owe all to the mercy of God, should not refuse to regard the sufferings of creatures beneath them, or to manifest towards them a spirit of compassion and kindness.

APPENDIX.

THE following is a summary of the existing Act of Parliament, 5 and 6, William IV., c. 59, (passed 9th September 1835):—

"An act to consolidate and amend the several laws relating to the cruel and improper treatment of animals, and the mischiefs arising from the driving of cattle, and to make other provisions in regard thereto."

This act, after reciting the expediency of reducing into one act, and altering, amending, and enlarging the powers of several acts now in force, and to prevent as far as possible the cruel and improper treatment of cattle and other animals, wholly repeals the act of 3d Geo. IV., c. 71; and also repeals the 29th section of the act of 3d William IV., c. 19, as regards bear-baiting, &c., and section 2 enacts—

"That any person wantonly and cruelly beating, ill-treating, abusing, or torturing any horse, mare, gelding, bull, ox, cow, heifer, steer, calf, mule, ass, sheep, lamb, dog, or any other cattle, or domestic animal, or improperly driving the same, whereby any mischief shall be done, shall upon conviction be fined or imprisoned."

Section 3 enacts—"That any person keeping, or

using, any house, room, pit, ground, or other place, for running, baiting, or fighting any bull, bear, badger, dog, or other animal, (whether of a domestic or wild nature or kind,) or for cock-fighting, shall be liable to a penalty of £5 for every day he shall so keep or use the same."

Section 4 enacts—"That persons impounding cattle or animals, shall provide them with sufficient food, and may recover the amount from the owner, with penalty for neglect, and remedies for recovering thereof."

Section 5 enacts—"That if any cattle or animal shall remain impounded for more than twenty-four hours without sufficient daily food, any person may enter the pound, and supply such food," &c.

Section 7 enacts—"That every person keeping a *slaughter-house*, &c., without previously taking out a license, and affixing his name over the outer gate, &c., according to the act of 26, Geo. III., chap. 71, is liable to a penalty of £5."

Section 8 enacts—"That all horses or cattle brought to such slaughter-houses shall be killed within three days, and in the meantime be provided with good and sufficient daily food. That a correct description of every such horse or cattle shall be entered in a book, &c., and that such horse, &c., shall not be employed in any work."

Section 9 enacts—"That any constable or other peace officer, or the owner of any such cattle or animal, may seize any offender, and take him before a Justice without a warrant." With various other clauses as to mode of proceeding for penalties,—form of conviction, —services of summonses,—distributions of penalties,—limitation of actions,—appeal—and construction of terms used in the act. It also provides that one-half of the penalties for offences against the provisions of the act

shall go to the informers; and renders greater facility than former acts in the apprehension and punishment of offenders.

The act was obtained at the instance of the London Society for the Prevention of Cruelty to Animals, which is now a rich and influential institution. Since its establishment in 1824, it has been of incalculable service, both by direct prevention of cruelty in particular cases, and by commanding public attention, and creating a general interest in the cause. The expenditure last year, (1837–38,) was upwards of £1000, the greater part being spent in the prosecution of flagrant offenders, and in the distribution of tracts and papers on the subject. In London, officers are employed by the society, to notice and bring to punishment those who are guilty of gross and wanton cruelty in the streets, slaughter-houses, fairs, and other places. They are also directed to purchase and relieve from misery worn out and diseased animals. The beneficial effects of the new act have not as yet been so great in other parts of England. Throughout the country indeed a check has been given to bull-baiting, cock-fighting, and other practices; but the disgraceful supineness or rather connivance of country magistrates, has prevented their being wholly abolished in some districts. In London, the most important assistance is given to the society's constables, by the metropolitan police. Since private individuals seldom permit themselves to be involved in the trouble and odium of prosecuting, the ordinary police officers throughout the country ought to be ordered to attend to the subject. In provincial towns especially, this is the only means by which the law can be expected to be carried into effect.

Auxiliary societies have been recently formed in Dublin, Belfast, Leeds, Wakefield, Bath, Plymouth, and other towns, from which much good has already resulted. We are glad to learn that a society similar to that in London, has been established in Paris, chiefly through the benevolent exertions of Mr Brandon, one of the members of the committee of the London Society, in conjunction with the Count Cormiére du Medic, *one of the administrateurs de benefaisance* at Paris, and an active patron of many benevolent societies in that city, and the Count de la Borde, one of the king's aides-de-camp, and Questor of the Chamber of Deputies.

"On the 1st of June 1836, the society was founded at Paris by the above gentlemen, also our gallant and revered countryman, Admiral Sir Sidney Smith, Monsieur Blanchet, advocate of the *cour royale*, Sir John Edmund de Beauvoir, Bart., Bishop Luscombe, Chevalier Ramel, and many other persons distinguished for their rank, talent, and benevolence. The Count de la Borde is president, and the Duke de la Rochefaucault Liancour, and Baron de Gerando, the vice-presidents. We understand that the highest personages in France will be the patrons and patronesses of the society; and the amiable lady of our ambassador, the Countess Granville, so characterised by her benevolence, will take the lead as vice-patroness, using all her influence in promoting the object of this excellent institution." *

As it is not my design in the present Essay to enter into the practical applications of the principle of humanity to animals, nor to enumerate the various special

* The Advocate of Humanity, Vol. i., p. 31, a new quarterly periodical, devoted to the present subject.

occasions of suffering, I shall here only state one or two particulars to illustrate the extent to which the evil exists, and the baneful effects produced by it in this country. The following account of the horrors of bull-baiting is from a "Catechism on Cruelty to the Dumb Creation," recently published. The author, Mr Abraham Smith, resides in a district which has been long notorious for this barbarous sport.

"Of all the animals which a good and gracious God has created for the benefit and service of man, none are so valuable to him as the bull; and no species of cruelty which wicked men exercise towards the brute creation, shows the base ingratitude of man to God, for his great and merciful gifts, or displays the rancorous hate of Satan to God, and the creatures of his hand, more than the abominable, the horrid and cruel treatment of this valuable creature. No mind can conceive, nor language express, the anguish and excessive suffering inflicted upon a bull when being baited!—dragged and chained to a stake, there to be tortured and torn to pieces by dogs, trained to such horrid deeds. From morning till night, and day after day, this useful animal is exposed to all the wantonness of an ignorant barbarity, and compelled to suffer all the horrors of excessive torture,—while the cruel joy of his tormentors is increased in proportion as the sufferings of the poor creature are induced, and his misery excited. His ears are continually assailed with the yellings of his hellish tormentors; his great and mighty strength becomes totally exhausted through the excessive fatigue he is made to undergo; his tongue is torn out of his mouth, and oftentimes forms a repast for one or more of his tormentors; and his mouth, nose, neck, and face, are rendered one bloody mass of living torture. His hoofs have been cut off;

and, horrible to relate, he has been compelled to defend himself on his bleeding mangled stumps! Darkness closes the disgusting and cruel scene, and puts an end to the first day's feast of these earthly demons! And now the time is arrived when his exhausted nature naturally requires, and should have, food and rest; but, alas! alas! his tongue is gone!—it has either been torn out of his mouth, or into strings of bleeding flesh, so that he fears to suffer any thing to come near his mangled mouth; while his undressed and unpitied wounds fill him with continual, with incessant pain, so that he can take no rest..... Early in the following morning, the humane inhabitants of the neighbourhood are disturbed by the unearthly yellings of these demons, the air rings with awful and blasphemous imprecations, while their horrid and infernal shouts excite the attendance of multitudes of the youth of both sexes, and the poor animal is again brought forth, enfeebled as he is, through want of food and rest, to undergo, if possible, increased miseries. His first day's wounds are again torn open by the dogs that are incessantly turned upon him, his nose is deeply indented by the blows given him by his savage and unmerciful keepers, and being prevented, in consequence of his wounds, from taking any food during the intervals of time which his cruel tormentors allow themselves for their own refreshment, what little strength and courage he retains soon becomes exhausted, and with a broken spirit he sinks beneath the accumulated weight of his unparalleled and unmeasured sufferings. In this state, his tormentors exercise every wicked experiment which diabolical subtilty can invent to increase his misery, and to arouse, if possible, the dying, the almost extinguished spark of life. They cover him with straw, and set it on fire, and thus envelope him in

flames and smoke; they pour boiling hot water into his ears;* they blow up his nose, already lacerated and torn to pieces, sharp and irritating substances; they pour upon his wounds aquafortis, salt, pepper, &c.; they goad him with sharp instruments, and they turn upon him a number of dogs to worry him at the same time; and when all their wicked experiments and efforts prove ineffectual, his nature being quite worn out and exhausted, and his noble heart broken, then, and not till then, a collier's pike, with savage ferocity, is struck into his brains, and an end put to his dreadful, his indescribable sufferings! Such is a faint, but, alas, too true a picture of bull-baiting; and this, by those who are more savage than the dogs they employ, is called sport!"

These are the amusements which Mr Windham and other statesmen, some of them at present conspicuous in public life, encouraged and defended. It was not from ignorance of the nature and extent of the evil, for the facts were fully established by the testimony of clergymen and magistrates, and other witnesses in the districts, from which petitions were presented. It was not from want of reflection, nor from the matter having not been fairly presented to them, because there were many debates on the subject in both houses of Parliament, and the greatest men of the time, such as Lord Erskine, Sir James Mackintosh, Sir Samuel Romilly, and Mr Wilberforce, employed all their influence and eloquence to persuade them to abolish practices which were as pernicious to society as they are in themselves cruel and immoral.

From whatever motives defended, these cruelties, as

* A certain fact, at Oaken Gates Wake, Shropshire.

well as others which, to the disgrace of the country, are still tolerated by law, are proved, by history and experience, to have the most debasing influence upon the minds of the people. We need not turn for proofs to ancient or to foreign nations.

A few years since, at Rochdale fair, in Lancashire, a bull was tied to a stake on the bank near the edge of the river, for the purpose of being baited. The radius of the cord was about six yards; and the animal, in making the circuit, was frequently three feet deep in water. The sides of the river and the bridge were crowded with spectators, and many were seen near the bull up to their middle in water, shouting and jumping with ecstasy at the sport. Could any thing more revolting than this have been witnessed in the most benighted heathen land!

The following notice appeared in a Birmingham Newspaper, in September 1834! "On Saturday evening, September 13, at Rowley Regis, James Adams had a bull baited; late in the evening one of the poor animal's horns was broken off, and the next day, Sunday, (being the wake Sabbath,) he procured a fresh bull ready for Monday morning. The poor animal was then chained by the head to a stake fixed in the ground, and any miscreant, for the sake of sixpence, was allowed to set his dog to tear the skin and flesh off his head and face, for the diversion of the mob. Thomas Darby, keeper of one of those public nuisances called a beer-shop, also had a bull fastened in a similar way, and throughout the whole of Monday and Tuesday the beast was worried and abused in a manner too shocking to relate, three if not four dogs being turned upon him at once. Many hundreds of the lowest reprobates for miles round were collected, and their yells and roaring,

together with the bellowings and groans of the two bulls, whenever a dog more savage than ordinary could fix his teeth in their lips and faces, and tear away their flesh, were most horrible and appalling."

Cock-fighting, although included in the new Act, still prevails to a great extent throughout the country, and even in London, as shown by the number of cases prosecuted within these few years by the Society for Preventing Cruelty. There is no vice which is more savagely cruel, or which tends more to inflame the passions and corrupt the heart.

In one of Cowper's letters, dated June 6, 1789, he says :—" I have been composing a small poem, entitled The Cock-fighter's Garland, on a hideous subject, with which the Gentleman's Magazine for April furnished me ; it is nevertheless a true one, hideous as it is. Mr Bull and Mr Greathead both have seen the man on whose death it is written, and know that he died as there related."* As the circumstance referred to is thus authentic, it may be stated as recorded in the obituary of the Magazine : " Died, April 4, at Tottenham, John Ardesoif, Esq., a young man of large fortune, and in the splendour of his carriages and horses, rivalled by few country gentlemen.... Mr Ardesoif was very fond of cock-fighting, and had a favourite cock, upon which he had won many favourite matches. The last bet he laid upon the cock he lost, which so enraged him that he had the bird tied to a spit, and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere, which so exasperated Mr A., that he seized the poker, and with the most furious vehe-

* Southey's Edit. of Cowper, vol. vi., p. 241.

mence declared he would kill the first man who interfered to save the cock; but in the midst of his passionate assertions he fell down dead upon the spot."

Much of the misery and crime of the English rural districts, is to be ascribed to the influence of this cruel sport, which has trained many a victim for the gallows, and reduced many a family to want and beggary.

In the evidence taken before the Parliamentary Committee, 1832, some horrible disclosures are made concerning the proceedings in the dog-pits and similar haunts in the metropolis. It is disgusting to read of the systematic way in which the dogs are trained, and of the poor brutes being kept up during the fight by beef-tea, brandy, hot baths, and similar unnatural treatment. One of the witnesses having stated, that he never saw any cruelty in his pit, and being asked to reconcile that statement with his description of an eye being torn out during a fight, replied, that "the loss of an eye was a mere speck," and that "cruelty was such as tearing in pieces."

In the last report of the London Society, accounts are given of some of these bloody scenes witnessed by their officers, in which we are told of "the laceration of the dogs;" "of their distressing cries and yells of pain;" "of their being sometimes obliged to be tortured before they can be made to fight;" "and of the pit being at the end quite a pool of blood."

The directors and patrons of these proceedings are often, as in the days of Hogarth, men high in rank and station in society. The names of several noble lords and members of parliament, are selected for dishonourable mention by the individuals examined; and a keeper

of a dog-pit in Smithfield stated in his evidence, that his house was frequented by many gentlemen whom he did not know, but whom he was accustomed to see on the race-stands throughout the country.

Mr Youatt, late Lecturer on Veterinary Medicine at the University College, London, observes on this subject,* that "although the public dog-pits have been put down, the system of dog-fighting, with most of its attendant atrocities, still continues. There are many more low public-houses than there used to be pits, that have roomy places behind, and out of sight, where there are regular meetings for this purpose. From the peculiarity of my profession, I have had abundant opportunities of being convinced of the baneful influence of these scenes on those by whom they are attended..... Would it be thought possible, that certain of our young aristocracy keep fighting dogs at the repositories of some dealers in the outskirts of the metropolis? and that these animals remain there, as it were, at livery, the owners coming at their pleasure, and making and deciding what matches they think proper? However disgraceful it may be, this is actually the fact."

On the subject of the treatment of horses, and other domesticated animals, and the cruelties and unnecessary sufferings to which they are exposed, the works of Mr Youatt may be recommended. His essay, lately published, on "The Obligation of Humanity to Brutes," contains much valuable information, and many important practical suggestions. In an essay on the general question of humanity to animals, the practical treatment of the subject cannot be expected to exert much direct influence in suppressing the cruel practices ex-

* Obligation of Humanity to Brutes. London, 1839. P. 169.

posed, as such a work is likely to fall into the hands of very few of those by whom they are perpetrated; but the humane and judicious observations of Mr Youatt, and similar writers, ought to be made use of, in the drawing up of tracts, and papers for extensive distribution among the classes concerned.

[See p. 43, § 30.]—Plutarch, in his life of Cato the Censor, after condemning his avarice and cruelty, as displayed in his selling his old servants, that he might not be burdened by supporting them, thus proceeds:—"A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus, the people of Athens, when they had finished the temple called Hecatompedon, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large, free from any further service. It is said that one of them subsequently came of its own accord to work; and, placing itself at the head of the labouring cattle, marched before them to the Citadel. This pleased the people, and they made a decree that it should be kept at the public charge as long as it lived. The graves of Cimon's mares, with which he thrice conquered at the Olympic games, are still to be seen, near his own tomb. Many have shown particular marks of regard, in burying the dogs which they had brought up and cherished; and among the rest, Xanthippus of old, whose dog swam by the side of his galley to Salamis, when the Athenians were forced to abandon their city, and was afterwards buried by his master on a promontory, to this day called the Dog's Grave. We certainly ought not to treat living creatures like shoes or household goods, which, when worn

out with use, we throw away; and, were it only to teach benevolence to human kind, we should be kind and merciful to other creatures.

"For my own part, I would not sell even an old ox that had laboured for me, much less would I banish, as it were, for the sake of a little money, a man grown old in my service, from his usual place and accustomed diet, since he could be of no more use to the buyer than he was to the seller. But Cato, as if he took a pride in these things, informs us that, when consul, he left his war-horse in Spain, to save the public the charge of his freight. Whether such things are instances of greatness or littleness of soul, let the reader judge for himself." *

In this and other passages in the writings of Plutarch, there is displayed a spirit of kind and generous regard for the lower animals, unusual in Greek or Roman authors. In the illustrative notes of "The rights of Instinct," a poem of considerable merit, by Mr R. W. Frazer, various quotations are adduced, in order to prove that the ancients had more consideration for the brutes, and sounder sentiments as to the obligations of justice and humanity, than is generally supposed. Many similar passages, from the classics, will occur to every scholar; but few of them give much weight to this opinion. Poets may have expressed happily, some sentiments of pleasing and pathetic tenderness; and philosophers discoursed pompously, and written abstract disquisitions concerning the eternal principles of moral duty, and the divine beauty of virtue; — but where, in the records of ancient authorship, do we meet with any disapproval of the cruel and bloody amusements of the times?

* Plutarch—Life of Cato the Censor, Langhorne's Translation. Vol. ii., p. 544.

There may have been rare individual exceptions,* but little can be said in praise of the nature and compass of the moral sense of those nations, among whom the voice of mercy was never raised in behalf of the feeble and oppressed, so long as selfish pleasure or proud tyranny could be gratified through their sufferings.

Juvenal, in describing the degraded Romans of his day, dead to every noble sentiment of liberty or virtue, represents them as indifferent to all public affairs, and satisfied if they could only procure food, and the excitement of the bloody scenes of their Circus:

> Qui dabat olim
> Imperium, fasces, legiones, omnia, nunc se
> Continet, atque duas tantum res anxius optat,
> Panem et Circenses.

The love of these cruel amusements, was not an indica-

* The only passage, so far as I am aware, in which any of the cruel amusements of ancient times, from the quail fighting of the early Greeks to the deadly human combats of the Roman arena, are directly censured, is in one of Cicero's letters,—where, in giving an account to his friend M. Marius, of the magnificent shows at the dedication of Pompey's Theatre, after mentioning various entertainments, he says:—Reliquæ sunt venationes in dies quinque, magnificæ nemo negat. Sed quæ potest homini esse polito delectatio, cum aut homo imbecillus a valentissimâ bestiâ laniatur, aut præclara bestia venabulo transverberatur? Epist. Fam., Lib. vii., 1. A circumstance occurred at these shows, which I may mention as illustrative of the effects of habit in rendering the sight of cruelty even to fellow-men, familiar to those who yet recoil from it in any shape to which they have not been accustomed. The people had witnessed, with delight, the slaughter of five hundred lions, the gladiatorial combats, and every description of bloody spectacle; but on the last day of the games, when twenty elephants were put to death, the lamentable howlings of the wounded animals raised such a sudden compassion in the multitude, that the whole assembly shed tears of commiseration, and execrated Pompey for being the author of so much cruelty! Cic. Ep. Fam. vii., 1. Plin. l. viii., 7.

tion only of the absence of the stern virtues of their ancestors, but had been one of the chief causes of their degeneracy, and their passive submission to tyranny.

Again,

> Totam hodie Romam Circus capit...
> Et si deficeret; mœstam, attonitamque videres
> Hanc urbem, veluti Cannarum in pulvere victis
> Consulibus.

Seneca, in expressing the intensest pain of suspense and expectation, makes use of this simile:—Quicquid interjacit grave est, tam, mehercules, quam quando dies gladiatorii muneris dictus est.

We are told also, that in the horrible scenes of carnage in the Roman Amphitheatre, women took a conspicuous interest, and even gave the signal for the death of the gladiators.

Thus Prudentius:

> Consurgit ad ictus,
> Et quoties victor ferrum jugulo inserit, illa
> Delicias putat esse suas, pectusque jacentis
> Virgo modesta jubet converso pollice rumpi.

Well might the Apostle of the Gentiles, in addressing the Roman converts, crown the black catalogue of the vices of the heathen nations, by declaring that they were "full of murder, unmerciful." Their crimes were committed notwithstanding the light of natural religion, and all the wisdom of their earthly philosophy; and it is only through the influence of the higher religion and nobler ethics of Christianity, that the selfishness and cruelty of human nature can ever be supplanted, in the character either of nations or of individuals, by true benevolence and mercy.

The diffusion of moral and religious education we have stated (§ 43, p. 59) to be the only radical remedy for the cruelties that exist to such an extent among all classes.

"————The spring-time of our years
Is soon dishonoured, and defiled in most
By budding ills, that ask a prudent hand
To check them; and, alas! none sooner shoots,
If unrestrained, into luxurious growth,
Than cruelty, most devilish of them all."

COWPER—*Task*, B. vi.

Let teachers and parents remember, that the inherent nature of any mental affection is the same, whatever may be the objects to which it is directed; and that a colder heartlessness, and a greater baseness of disposition, may be manifested by the boy who amuses himself by stoning frogs, or by wantonly tormenting or killing the meanest creatures, than is displayed in the pleasure derived from the cruel conflicts or exciting scenes of a bull-baiting or a dog-fight.

In infant schools, where instruction is now begun at so early a period, special attention should be paid to the subject of humanity to the lower animals. Anecdotes in any way illustrating their qualities or uses, ought to be frequently introduced into the lessons and school-books. A still more effective mode of securing the benevolent interest of the young, would be to excite a taste for the pursuits of natural history, by which means they could soon be enabled, while studying the habits and instincts of the various tribes of animals, daily to witness scenes and transactions as wonderful as any that are narrated in their story-books.

I am aware of the extent of the abuses that exist in the present management of infant school education, by which the tender minds of the children, in acquiring what is termed useful knowledge, are crammed with miscellaneous facts of little interest and no utility, so that the intellect is over-worked, the memory racked, and the whole of the mental faculties weakened through excessive and misapplied exertion. We recommend the study of natural history to be introduced, not with a view to the acquisition of knowledge, but for the purpose of exciting an interest in the living objects, and of awakening feelings of sympathy and benevolent regard towards them. When employed thus mainly as a means of cultivating the heart and affections, such subjects may be taught to the very youngest minds, without any fear of their being thereby unfitted for afterwards engaging in the vigorous gymnastics, or acquiring the elegant accomplishments, of a classical education.

Many pleasing instances might be given of the effects of such training on the moral feelings and conduct of the pupils. "Two of the children attending the Edinburgh Infant School, brothers, about five and fours years of age, coming in one morning late, were to go to their seats without censure, if they could give an account of what they had been doing, which should be declared satisfactory by the whole school, who should decide. They stated seperately, that they had been contemplating the proceedings of a large caterpillar, and noticing the different positions of its body as it crossed their path,—that it was now horizontal, and now perpendicular, and presently curved, and finally inclined, when it escaped into a tree. The master then asked them abruptly, 'Why did you not kill it?' The children stared. '*Could* you have killed it?'

asked the teacher. 'Yes, but that would have been cruel and naughty, and a sin against God.' The little moralists were acquitted by acclamation." *

"Mrs Manby, the superintendent of the National School at Horseley Heath, Staffordshire, having directed her attention to this subject, her labours were in a little time crowned with abundant success; the birds built their nests, and reared their young unmolested within the walls of the school; nay, while the classes were employed, the pleasing, harmless creatures, descended among them, to pick up the crumbs which the admiring children had thrown for them. If, by chance, a butterfly entered this asylum of mercy, the boys eagerly strove (contrary to the usual propensity of children) which should, with the greatest care, set it at liberty; and if they perceived an insect upon the floor, they instantly made a way that it might pass them in safety. As a contrast to this, adds Mr Abraham Smith, some children from another school, who once attended, by appointment, my school at Horseley Heath, took an opportunity, during my absence, to plunder a bird's nest, then within the school, and to throw the naked young ones about the room in sport!" †

"Many years ago, a Presbyterian minister in the north of Ireland, desirous of putting a stop to cock-fighting, to which the people of his parish were addicted, particularly at the season of Easter, requested their attendance to hear a discourse on a very interesting subject. The congregation, of course, was crowded. He

* Simpson on Popular Education, p. 370.
† Catechism on Cruelty to the Dumb Creation, p. 17.

chose for his text that passage of Matthew or Luke which describes Peter as weeping bitterly when he heard the cock crow; and discoursed on it with such eloquence and pathos, and made so judicious an application of the subject, that his hearers, from that day forth, abandoned the unchristian practice. Of how much good was this single discourse productive? How much ribaldry, blasphemy, drunkenness, gambling, and all such vices as are commonly associated with cock-fighting, did it serve to abolish? Will any one say that this minister went out of his province in expatiating on such a theme? or that he was not preaching Christ, when he was putting down a vice so opposed to Christianity?" *

The influence of the clergy might be exerted, not merely in the suppression of particular nuisances existing only in some districts, but in opposing the every-day cruelties that occur to such an extent in every town and parish. Why have they so rarely opened their mouths for the dumb? (Prov. xxxi. 8,) and why have they so much neglected a work which belongs to them, as the ministers of religion, and the guardians of public morals?

Apart from any consideration of the sufferings of the creatures, or of the extent to which the duty of humanity towards them is enforced in the Bible, it is surprising how any minister should have so little knowledge of the world and of human nature, as not to see the great importance of the subject as bearing upon the general improvement of his people, and especially upon the education of the young.

Many, no doubt, consider that their own dignity, and the dignity of the pulpit, would be compromised by the

* Rights of Animals, by the Rev. W. Drummond, D.D. London, 1839. P. 195.

introduction there of such a topic. But to this we have sufficiently replied in stating the harmony of the duty of humanity to animals with the doctrines and spirit of the Gospel. No great mind could entertain such sentiments, or be checked by such apprehensions. It was a saying of Lord Ellesmere, Lord High Chancellor of England, under James I., that, "were he a preacher of the Gospel, this should be *his* text,

"'A righteous man is merciful to the life of his beast.'"

His successor, the great Lord Bacon, thus comments upon the same passage: "There is implanted by Nature in the heart of man, a noble and excellent affection of mercy, extending even to the brute animals, which by the Divine appointment, are subjected to his dominion. This, moreover, we may be assured of, that the more noble the mind the more enlarged is this affection. Narrow and degenerate minds think that such things do not pertain to them, but the nobler part of mankind is affected by sympathy."

If the clergy in general were to follow the example that has been set them by some of the greatest divines of the present time, introducing the subject occasionally in the pulpit, and taking care that it was attended to in their parish schools, they would by so doing not only effect the removal of much actual pain and misery, and promote the civilization and moral improvement of the country, but would directly further the higher objects of their sacred office. "To do justly and to love mercy," are two of the great and comprehensive requirements of religion, and the sphere of their obligation is not confined to our dealings with our fellow-men. Injustice and cruelty are vices incompatible with the Christian character, whatever may be the objects in relation to which they are exercised. Man

may imagine for himself a scale of guilt founded upon his judgment of the relative importance of these objects, but in the eye of the common Father of all, there can be no such distinction. "Man looketh to the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 18.) It is to the internal disposition, not to particular actions that He looketh, whether in denouncing his dreadful judgments upon the unmerciful, or in declaring his promise to the merciful, that they shall obtain mercy. And it is expressly stated in the Scripture, that the character of a man may be at once distinguished by his conduct even toward the dumb creation. "A righteous man regardeth the life of his beast, but the heart of the wicked is cruel."—Prov. xii. 10.

LIST OF SCRIPTURE TEXTS.

Book.	Chapter.	Verse.
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	ii.	18—20.
	iii.	17.
	viii.	1.
	viii.	17—19.
	ix.	2, 3.
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	xxiv.	31, 32.
	xxxiii.	13, 14, 17.
Exodus	xx.	8—10.
	xxiii.	5.
	xxiii.	12.
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	xxii.	4.
	xxii.	6—7.
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2 Samuel	xii.	1—6.
	xxii.	26.
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	xxxv.	11.
	xxxviii.	41.
	xxxix.	
Psalms	viii.	6—8.
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	xxxvi.	6.
	l.	10—12.
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Proverbs	iii.	3, 4.
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	xii.	10.
	xxxi.	8.
Eccles.	iii.	19—21.
Isaiah	xl.	11.
Jeremiah	xii.	4.
Jonah	iv.	11.
Micah	vi.	8.
Malachi	ii.	10.
Matthew	v.	7.
	vi.	26.
	x.	29.
	xxiii.	23.
Luke	vi.	36.
	xii.	6.
	xii.	24.
	xiii.	15.
John	x.	11—16.
Romans	i.	31.
	viii.	22.
1 Cor.	ix.	9, 10.
Coloss.	iii.	12.
James	ii.	13.